Christ the Creator

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Where a Bible version is not stated it is the Authorised Version, otherwise:

- CEV Contemporary English Version
- Darby John Nelson Darby Translation
- ERV Easy to Read Version
- Geneva 1587 Version
- GNB Good News Translation
- GW God's Word
- ISV International Standard Version
- KJV Kings James Version
- LEB Lexham English Version
- LITV Literal Translation of the Holy Bible
- LXX Septuagint
- RSV Revised Standard Version
- YLT Young's Literal Translation

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Dedication

To those who sat through these studies and the wider audience online, thank you for your encouragement to me and I hope you too have been encouraged.

Thanks to my proof reader Shelley for her continual encouragement and gracious correction.

Love in Jesus,

Mike

07/05/2020

1. Christ, the God of All the Earth

Churches have long dithered between Jesus the Jew and Christ the Creator. We view Him in His humanity and in that condition see Him physically as weak and feeble. *Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

All of this takes away the manliness and strength of His character. He is portrayed as a victim of circumstance, a man overcome by the world, His Father unable to save Him from the cross. We have morphed Him from the Jew to Gentile, with the image of a Western Arian Christ, with all of the features of the Semitic line erased. He becomes the blonde, pale skinned Jesus of Nazareth.

So much has preaching been on the subjects which Jesus taught that He has become the sermoniser, putting to rights the things which Moses taught and we have as a result looked at Him as a teacher, a rabbi, a good man, but never the less, a man. Children are taught about "gentle Jesus meek and mild", which re-enforces His humanity and loses sight of the true greatness of who He is. In fact, the emphasis on His human nature is driven by concentrating and building a picture based upon the Gospels, to the neglect of the rest of scripture.

But there is a more complete and powerful Jesus that John in his gospel introduces, which places Him beyond the manipulative hand of man. As you know John wrote for a specific purpose, for the purpose that you might have life, but life through His name. *Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*.

To give you life John starts at the beginning, not the beginning of Jesus of Nazareth, but at the beginning of all things. It is an extraordinary statement that acts as a filter. You either accept his statement or you reject it, you either accept life, or you reject it and continue in death. This is the opening of the Gospel. *Joh 1:1 In **the beginning** was the Word, and the Word was with God, and the Word was God. Joh 1:2 The same was in the beginning with God. Joh 1:3 All things were made by him; **and without him was not any thing made that was made**. Joh 1:4 In him was life; and the life was the light of men. Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.*

What a statement! He is called the 'Word', not the mighty, the magnificent, the all powerful, the merciful, but the Word. He is the spoken word, the written word, the thought word, everything you could sum up in a word. A word has its beginning in intelligence. Words do not arise by chance, by some non-organic machine, but by a sentient being, God. This is well seen in our nature, in the DNA of our being. It is a language written with 4 chemical letters that require the understanding of

machines to take them and fashion them into we creatures. No language has ever arisen spontaneously, it is always intelligence that makes it, and that is the ultimate intelligence, Jesus.

'In the beginning was the word' is a statement of creativity, He was there in the beginning of all things with God, He was with God, and He was God. This is another filter for the reader 'He was God'. This person, this Jesus, was God, how do you read this? He is the Supreme Being or He is not, He is God or He is a lesser god, not the same as God, a man at worst. What do you think of Christ, who is He?

Paul uses this as a starting point for Christianity. He does not stand there with a big poster asking you 'is there a God?', 'will you get to heaven?' or 'what is life all about? When invited to speak, and I note that he was invited to speak, he chose the subject of origins. *Act 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. Act 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. Act 17:24* ***God that made the world and all things therein, seeing that he is Lord of heaven and earth,*** *dwelleth not in temples made with hands; Act 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Act 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Act 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Act 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.* He starts with creation, revealing it to the superstitious and ignorant.

Returning to John, he adds another amazing statement, *Joh 1:3 All things were made by him; and without him was* ***not any thing made that was made***. This says that everything that came into being was an artefact of the Christ. The heavens, the Gas giants, the smaller stars, the galaxies, the planets, earth, the elements, the water in the earth, the plants, the animals, mankind, man's mind, all things were made by Him. Do you believe this? This is not evolution it is creation, creation by God, but He has a name, and the Creator is Jesus the Christ.

It is not just written here that He did this. *Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,* ***by whom also he made the worlds****; Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;…… Col 1:16* ***For by him were all things created****, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Col 1:17 And he is before all things, and by him all things consist*.

There is little doubt that the New Testament writers believed this and therefore it was a belief of the early church. It also echoes in Genesis. *Gen 1:1 In the beginning God created the heaven and the earth.* Compare this with. *Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God*.

This is high theology. It says the Jesus the Creator, is the God creating the heavens and the earth.

What happened between the 'beginning' and 'man'? We know that Christ's death was not an afterthought, it was foundational and part of the creation. *Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world*. The 'him' is of course the devil. If the lamb was slain, it implied that death too was part of the creation, or soon to be part of it. But why was the 'lamb' slain? It was because He was worthy, Christ was worthy. *Rev 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Rev 5:12 Saying with a loud voice,* ***Worthy is the Lamb that was slain*** *to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Rev 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever*.

This suggests that others were unworthy, in fact, they were fighting against Him. I will surmise the following and it is only a guess at what happened. God made other created beings, angels, but these were spirit creatures without physical bodies. *Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Heb 1:14 Are* ***they not all ministering spirits****, sent forth to* ***minister for them who shall be heirs of salvation****?*

Suppose that they had been created for the very purpose, to assist humans. Some of the angels had rebelled against that. Jealousy, envy, pride all came into play, after all the humans would be weak creatures, inferior creatures, lacking the superior nature of Angels. They would not serve God willingly, it would always be for what man could get from God. Job is a good example of this. *Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Job 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought? Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. Job 1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

Some looked at the plan of the Creator and came to His side, others said "No" and opposed it. Within their ranks were greater and lesser beings. The chief rebel on the side of "No" was satan, and by this a split occurred. *Jud 1:6 And those angels* ***not having kept their first place****, but having deserted their dwelling-place, He has kept in everlasting chains under darkness for the judgment of a great Day;*

In an echo of this event, the King of Babylon is likened to the morning star of creation. *Isa 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. Isa 14:10 All they shall speak and say* unto *thee, Art thou also become weak as we? art thou become like unto us? Isa 14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm*

is spread under thee, and the worms cover thee. Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

For this act of rebellion, satan and his angels were cast out, *Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev 12:8 And prevailed not; neither was their place found any more in heaven. Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death*.

How did they fight against each other? They have no bodies, and they are indestructible. It must be that their warfare was over the domain of man, yet to be created in God's image. Bunyan saw it as the great Holy war, for the city of Mansoul. This warfare is seen in demon possession. *Mat 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. Mat 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Mat 8:30 And there was a good way off from them an herd of many swine feeding. Mat 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. Mat 8:32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters*.

It must be that before man was created, sin had come into existence. It had not entered men, but it was soon to pass upon all men, for all sinned in Adam. *Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come*. Sin as a principal was present at Creation.

I speculate on this background to attempt to bring together the Spiritual world and the Temporal world which are the two great realities in our lives. We concentrate so much on the Temporal and Physical, that we seldom give due weight to the Spiritual. Paul says that our battles are Spiritual, not against 'flesh and blood', and we would do well to remember that. *Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph 6:12 For* ***we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places***.

All of the wars and conflicts that have come about, did so by human desire, *Jas 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Jas 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Jas 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts*.

The devil breathes on that desire and lust, and it becomes death. *Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

But just as sin entered, and by sin death, Christ had prepared a way to defeat satan and his angels.

2. Before the Foundation of the World

Christ is the creator of all life, *Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds*; I shall say this again and again for it is one of the most remarkable truths in the Bible, that Christ is the life giver. You can look at all the other religious leaders in history, Confucius, Buddha, Mohammed, Krishna, Zoroaster and so on as false teachers since they did not acknowledge Him as Creator.

Take that thought in for a moment and consider its implications. It means that every religion other than Christianity is striving to get to the Creator by human means, but at the same time rejects Him as 'the Way, the Truth and the Life'. They are all categorically false religions. They may have diligently searched for truth, they may have been sincere men, they earnestly wanted men to benefit from their knowledge, but they were a world away from the truth. Christ the Creator did not give His authority, His truth, His glory to any other man in the world. They are all false prophets who say otherwise. *Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

Christ is Lord of Creation, the Creator of everything and all will fall before His power when He comes in Glory. As we said before, we have for too long looked at the humiliated Jesus, the man of sorrows, the sad pathetic figure standing at the door knocking. We have looked for Him in the Gospels, and found Him, but we have never fully explored Christ the Creator.

But there is another thing, He does not only Create life He sustains life. *Heb 1:3 Who being the brightness of his glory, and the express image of his person, and* ***upholding all things by the word of his power****, when he had by himself purged our sins, sat down on the right hand of the Majesty on high*; This shows that we are not in the grip of a mechanistic universe, that when created, when wound up, is left to run down on its own. It is upheld, born by that same creative power.

And that leads to Sovereignty. Who in his right mind could think that he could have any power against Him? *Rom 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault?* ***For who hath resisted his will? Rom*** *9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour*? That is the truth of an all powerful God even if we do not like it.

We have tried to fill in some background to the Creation, looking back to the Creation of Angels, before man, in order to understand why the conflict arose. We have seen the incomprehensible power unleashed by a "Word" and those sad beings who thought they might have a chance of defeating God's purpose in the long run, are defeated at every turn. We have much to rejoice in even if we become collateral damage and forfeit our lives for the Gospel, we shall live, we shall go to glory, we shall reign with Christ. *Rev 22:4 And they shall see his face; and his name shall be in their foreheads. Rev 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and* ***they shall reign for ever and ever****.*

God, Christ, made the creation in the knowledge of the fall, the knowledge of sin. Christ was killed before the foundation of the World. *1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1Pe 1:20 Who verily was foreordained* ***before the foundation of the world****, but was manifest in these last times for you.*

He chose from the mass of humanity the people for Himself, the elect to be His people. *Eph 1:4 According as he hath chosen us in him* ***before the foundation of the world,*** *that we should be holy and without blame before him in love: Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will*. He chose us not as we were born but as we would become, that we should be holy, blameless before Him in love, a new creation.

We shall know the Glory of Christ, the love of God, in ways which we never fully knew, and all this was set in hand before Adam was formed. *Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me* ***before the foundation of the world.***

The sheep were always His from the beginning, before they were even born. *Mat 25:33 And he shall set the sheep on his right hand, but the goats on the left. Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you* ***from the foundation of the world****:*

God did not deal with Adam as an afterthought. Clearly, it was in the plan, the plan of redemption. In fact a lot of planning had gone into the scheme. It was not to be salvation of the fittest, salvation of the richest, before man had done anything God's choice would stand. *Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth*;)

I do not know why God chose to do it that way but His wisdom is far above ours. Each of the stories that we bring of life from the dead is different, but each is a tale of personal grace and love. *Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jer 31:4 Again I will build thee, and thou shalt*

be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

James Ussher, the Archbishop of Armagh and Primate of All Ireland, deduced that the first day of creation fell upon, October 23, 4004 BC, near the autumnal equinox. Lightfoot similarly deduced that Creation began at nightfall near the autumnal equinox, but in the year 3929 BC. The chronology is sometimes associated with young Earth creationism, which holds that the Universe was created only a few millennia ago by God as described in the first two chapters of the biblical book of Genesis. Ussher fell into disrepute in the 19th century.

Here, in this example, the crux of the issue when dating the creation, Ussher, using the bible as evidence, went through the generations from Adam and using the data arrived at his precise date of October 23, 4004 BC. He has at least got a scientific method. He has a point at the start from which we calculate forward, but where this is missing, we must have a proxy.

We can use carbon dating as a proxy. Invented by Professor Willard Libby the first radiocarbon dates were made in 1949 and he was later awarded the Nobel Prize for his efforts. Radiocarbon dating (also referred to as carbon dating or carbon-14 dating) is a method for determining the age of an object containing organic material by using the properties of radiocarbon, a radioactive isotope of carbon. It relies on calculating the ratio for the stable isotopes, Carbon-12 and Carbon-13 with the radioactive isotope Carbon-14. The unstable Carbon-14 decays into nitrogen, so the less Carbon 14 the older the organic material containing the Carbon. This is because living creatures are constantly taking in Carbon, CO^2 is one form, but when they die the intake ceases and the radiocarbon "clock" starts and the Carbon-14 begins to reduce.

But there is a problem. Was the amount of Carbon 14 constant throughout history? It is known to have fluctuated throughout history, cosmic rays and climate can affect it, and it is only valid for 60,000 years. Other types of radiometric dating have to be used for longer time spans and they have similar problems.

I give an analogy to illustrate the issue. Imagine at the beginning of time a candle was lit, you could tell the age of the earth by how long the candle was burning, right…Wrong. You will need to know if the candle burned at a consistent rate or if it burned in more or less oxygen at different times. You will need to know the length of the candle to start with and that without an observer is impossible. Men have invented all sorts of 'candles' but they all suffer with the same problem.

James Clerk Maxwell was one of the most able physicists of his day. He was born June 13th 1831, in Edinburgh, Scotland and died November 5th 1879, at Cambridge. He was a Scottish physicist best known for his formulation of electromagnetic theory. He was a staunch Christian and is regarded by most modern physicists as the scientist of the 19th century who had the greatest influence on 20th Century physics, and he is ranked with Sir Isaac Newton and Albert Einstein for the fundamental nature of his contributions. He could say a lot about light.

Asked to comment on a particular verse of scripture by the Bishop of Gloucester, the question related to the origin of light, since the light givers had not yet been created, the Sun had not yet been created. *Gen 1:3 And God said, Let there be light: and there was light. Gen 1:4 And God saw the light, that it was good: and God divided the light from the darkness. Gen 1:5 And God called the*

light Day, and the darkness he called Night. And the evening and the morning were the first day. As a Christian, Maxwell was surprisingly reticent to go along with current theories of light.

> He replies, writing in 1876, "... If it were necessary to provide an interpretation of the text in accordance with the science of 1876 (which may not agree with that of 1896), it would be very tempting to say that the light of the first day means the all-embracing aether... But I cannot suppose that this was the very idea meant to be conveyed by the original author to those for whom he was writing.
>
> But I should be very sorry if an interpretation founded on a most conjectural scientific hypothesis were to get fastened to the text in Genesis ... The rate of change of scientific hypothesis is naturally much more rapid than that of Biblical interpretations, so that if an interpretation is founded on such an hypothesis, it may help to keep the hypothesis above ground long after it ought to be buried and forgotten.
>
> At the same time I think that each individual man should do all he can to impress his own mind with the extent, the order, and the unity of the universe, and should carry these ideas with him as he reads such passages as the 1st Chapter of the Epistle to the Colossians (see Lightfoot on Colossians, p.182), just as enlarged conceptions of the extent and unity of the world of life may be of service to us in reading Psalm viii, Heb ii 6, etc."

Thus Maxwell penetratingly criticizes the misuse of partial scientific knowledge to interpret scripture, let alone to shore up faith by supposed harmonization with the latest science. **He has no need of scientific `proofs' of Christianity.** Instead, his expressed concern is that ill-judged linking of specific scientific theories with religion will be an impediment to the growth of science. And his emphasis, in relating science and faith, is in science's enhancement of our wonder at the glory of creation. Certainly a much more enduring theme than the aether, which has long since been discarded! (The aether was the invisible material thought to permeate all the empty space in the universe.)

But ask yourself, why are we so keen to know the times? It puts God to the question, "You did not create the heavens because your word is a lie and time proves it". It is the lie with which satan came to Eve. *Gen 3:2 The woman answered, "God said we could eat fruit from any tree in the garden, Gen 3:3 except the one in the middle. He told us not to eat fruit from that tree or even to touch it. If we do, we will die." Gen 3:4 "No, you won't!" the snake replied.* CEV. A half-truth is even more dangerous than a lie. A lie, you can detect at some stage, but half a truth is sure to mislead you for long, says Anurag Shourie.

I will not be going down the path of trying to prove the Bible by science. It is a constantly changing landscape, and readers would see in time how old fashioned the latest ideas had become. It is almost as if much of science has set itself the task of disproving the Word of God and that is what drives it. "Evolution is intellectual justification for atheism," as Dawkins says.

I will endeavour to answer scientific questions as and when they arise, but my thesis is this, we as creatures are built upon a substrate of Spiritual being, not of Physical being. When things went

wrong they went Spiritually wrong and this spilled into the Physical realm, they did not go in the other direction. We shall be looking at life from a Spiritual standpoint.

Eph 6:12 We are not fighting against humans. We are fighting against forces and authorities and against rulers of darkness and powers in the spiritual world. CEV. We have to understand that these creatures are in opposition to God, and the battlefield is man's soul. The Creation is the chess board upon which this is played out. There will be winners and losers, but he that endures to the end shall be saved.

3. Wisdom

This world came about by Divine wisdom, not the wisdom of man. *Jer 10:10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Jer 10:11 Thus shall ye say unto them,* ***The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens****. Jer 10:12 He hath made the earth by his power, he* ***hath established the world by his wisdom,*** *and hath stretched out the heavens by his discretion. Jer 10:13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Jer 10:14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. Jer 10:15 They are vanity, and the work of errors: in the time of their visitation they shall* **perish.**

Wisdom is one of those qualities that is difficult to define, because it encompasses so much, but which people generally recognize when they encounter it. Wisdom is applied knowledge, and shows itself in the ability to discern inner relationships. The world and all that is in it did not come about by chance, without forethought, without planning, like modern man says. It is meticulous in its detail.

We should not think that Divine wisdom is like human wisdom. *1Co 2:4 And my speech and my preaching was not with enticing words of* ***man's wisdom****, but in demonstration of the Spirit and of power. 1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God. 1Co 2:6 Howbeit we speak wisdom among them that are perfect: yet* ***not the wisdom of this world, nor of the princes of this world, that come to nought****: 1Co 2:7 But we speak* ***the wisdom of God*** *in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory*.

If the world had Divine wisdom they would not have crucified the Lord of Glory, but they do not and the so called scientists of the age look for ways of doing away with God. Their faith stands in the wisdom of man and the knowledge of the devil.

Far from lacking meaning though, the creation is full of meaning. It was designed in wisdom. To understand this I want to look at something in Solomon's life. *2Ch 1:7 In that night did God appear*

unto Solomon, and said unto him, Ask what I shall give thee. 2Ch 1:8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. 2Ch 1:9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. 2Ch 1:10 Give ***me now wisdom and knowledge****, that I may go out and come in before this people: for who can* ***judge*** *this thy people, that is so great? 2Ch 1:11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast* ***asked wisdom and knowledge for thyself****, that thou mayest judge my people, over whom I have made thee king: 2Ch 1:12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.*

This "wisdom" is a communicable attribute of God. God gives it to you it if you ask for it (and I should say, ask for the right reasons). Solomon realised his own inadequacy, after all he was about 20 years old when he became king. He realised that "judging" was a prime task of kingship, and therefore he asked for wisdom and knowledge. But it was much more than that, he had a capacity for wisdom in his 'enlarged' heart. It showed itself in this way.

1Ki 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. 1Ki 4:30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. 1Ki 4:31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. 1Ki 4:32 And ***he spake three thousand proverbs: and his songs were a thousand and five.*** *1Ki 4:33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 1Ki 4:34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.*

Wisdom enabled him speak of the creation. He could only do this if it had been endued with meaning. He could talk about the function and form of things. He could look beyond the outward form, and by the wisdom given him, speak of God's wisdom. The creation was screaming out at him. Nature became a story book, the hyssop that sprang out of the wall, called to him a deeper meaning.

Exo 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. Exo 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. It was much more than a herb growing out of the wall. It was a lesson in life, a lesson in redemption, a lesson in Christ.

I take another example from his book of Proverbs, The ant. Such a small creature should hardly be a lesson to us, but wisdom reveals it to us. It is not just telling us something for information sake, it is telling us something that will help us through life. *Pro 6:6 Go to the ant, thou sluggard; consider her ways, and be wise: Pro 6:7 Which having no guide, overseer, or ruler, Pro 6:8 Provideth her meat in*

the summer, and gathereth her food in the harvest. Pro 6:9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

The ant is an example of hard work, providing food summer and winter, an example of forward planning and all of this without an overseer. It is a rebuke to the sluggard. Look closely at the diligent little creature as it goes about its business. Further thought will lead to this conclusion, *Pro 30:24 There be four things which are little upon the earth, but they are exceeding wise: Pro 30:25 The ants are a people not strong, yet they prepare their meat in the summer;*

This is the world that God made. Man would be better employed in finding out the "why" of creation than the "what" because what will count in eternity is the meaning of life.

All of creation is labelled. It is as if all of creation, blades of grass, leaves, trees, animals, man, is covered with invisible "post it" notes. Our sister Christine makes a calendar every year for the saints, and her photography is merged with a text. A photo of a rain drop, carries the text "my teaching will fall like drops of rain". Next time it rains, look out at the millions of drops and think of all the teachings of the Lord, falling in abundance giving life to the hungry soul, and you will see the Creators care for you.

Psa 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork. Psa 19:2 Day unto day uttereth speech, and night unto night sheweth knowledge. The heavens reveal the Glory of God, it is built into the fabric of it, and was created to make a declaration of His power and might. Have you paused to consider the apparent vastness of the universe? Earth, a small planet in the spiral arm of a Galaxy, in a field of Galaxies stretching beyond thee sight of man? This earth, alone, hanging on nothing, man an insignificant creature in the vastness of space.

It led the psalmist to declare, *Psa 8:4 Then I ask, "Why do you care about us humans? Why are you concerned for us weaklings?"* CEV. But he drew the right conclusion, *Psa 8:9 Our LORD and Ruler, your name is wonderful everywhere on earth!* CEV. You see His power and gasp at it. That is why the universe is BIG and we are small, it is to get us in proportion to God.

We say that God is often silent, but He is not. He screams at us though we are dull of hearing. *Mat 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.* It is in Christ that our ears are open and our eyes see, and God becomes a reality. If we were to look at His creation from His perspective we would see it constantly speaking to us, chattering, singing the praises of the Lord.

This is the creation that we are born into. A carefully constructed world, everything we would need for our journey through it and on to Life, all carefully crafted, every detail completed, and labelled in case we should forget the purpose. Perhaps that is why Moses recorded the Spirit "fluttered" upon the face of the waters, having brooded over the creation, ready to bring it forth. *Gen 1:2 the earth hath existed waste and void, and darkness is on the face of the deep, and the Spirit of God fluttering on the face of the waters,* YLT.

It is not a secular world that Christ created, it is a religious world, and in particular a Christocentric world. Man may be a pinnacle of creation, but he is superseded by Christ and we must never forget this. *Col 1:15 Who is the image of the invisible God, the firstborn of every creature: Col 1:16 For by*

him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, ***and for him:*** *Col 1:17 And he is before all things, and by him all things consist*.

Man should never think that he is the focus of creation because he is redeemed, redemption is the focus, or rather Him who gave redemption, Jesus Christ. Man is a happy participant but the honour goes to Him who redeemed man, Christ. *Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

With all of this knowledge something was working in man that blinded him to the Creator, but it was a deliberate blinding by mankind himself. Man failed to glorify God, ungrateful to the core, unthankful, vain, they entered spiritual darkness, the realm of satan.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ***Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.*** *Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Rom 1:21 Because that, when they knew God,* ***they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Rom 1:22 Professing themselves to be wise, they became fools****, Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

From knowing God, mankind has chosen not to glorify God, and so He, God, gives them up, and the enormous consequences are with us today. When we talk about creation, we Christians talk about God, but when the world talks about creation it has no place for Him. In fact the unbeliever cannot talk about creation, because it is just bits of chemicals, atoms without minds, purposely bumping in to each other, blindly groping around the universe following laws of physics, but having no other meaning. Creation should not be in the vocabulary of the unbeliever because he does not believe in it.

Love, pity, goodness, joy, peace, longsuffering, gentleness, faith, meekness, temperance have no meaning in that false universe. All questions of absolute "values" are meaningless without God, only utilitarianism holds. A definition of utilitarianism is this,

> "Utilitarianism is one of the best known and most influential moral theories. Like other forms of consequentialism (the consequences of actions), its core idea is that whether actions are morally right or wrong depends on their effects. More specifically, the only effects of actions that are relevant are the good and bad results that they produce."

But look at what it says, **"the only effects of actions that are relevant are the good and bad results that they produce"**, that is a moral judgement, one man's good is another's evil.

Say to the man who refuses to acknowledge God, be quiet, if he dare mention those divine qualities in the same breath as he denies God. Man has created a meaningless universe into which he want to inject some morality, but who will he make god, and what laws will he hold? One idea is as valid as the next.

This is the darkness. It is not the absence of visible light that causes man to walk in darkness that can be felt, but the absence of Divine light. It is not the absence of a spectrum of radiation but of a God of whom it is said, *1Jn 1:5 This then is the message which we have heard of him, and declare unto you, that* ***God is light, and in him is no darkness at all*****.**

4. I am the Light of the World

Our fight is spiritual not temporal and that is a principle with which we shall approach this study, *2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for* ***the things which are seen are temporal; but the things which are not seen are eternal****.*

Whoever said "all this and heaven too" was wide of the mark. It is right that we have to go through this life, but it is nothing compared to what is to come. *Php 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and* ***do count them but dung****, that I may win Christ*. It is the spirit which matters, *Joh 6:63 It* ***is the spirit that quickeneth; the flesh profiteth nothing****: the words that I speak unto you, they are spirit, and they are life. Joh 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him*.

I hope that you realise that I have not even come to the Creation yet, but I am looking at the background to the great event, in particular the things leading up to it. Before Creation we note that God was Light, not that God was a light in any ordinary sense, like a torch. He had no need of the object which produced the light because He was light. *1Jn 1:5 This then is the message which we have heard of him, and declare unto you, that* ***God is light****, and in him is no darkness at all.*

In describing God, John could use many attributes, indeed the Bible does. But John, in describing the "message" from Him and declared to you, uses the term "God is Light". He could have described Him as Fire. *Deu 4:24 For the LORD thy God is a consuming* ***fire****, even a jealous God.* Or he could have said that He was merciful and that He would preserve us, *Deu 4:31 (For the LORD thy God is a* ***merciful God;) he will not forsake thee****, neither destroy thee, nor forget the Covenant of thy fathers which he sware unto them*.

John could have emphasised His Sovereignty, His grandeur and His Greatness. *Deu 10:17 For* ***the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible****, which regardeth not persons, nor taketh reward:* He could have mentioned holiness, *Psa 99:9 Exalt the LORD our God, and worship at his holy hill; for* ***the LORD our God is holy***, or that God is Spirit, *Joh*

4:24 ***God is a Spirit****: and they that worship him must worship him in spirit and in truth*. He is the bread of life, *Joh 6:33 for* ***the bread of God is he which cometh down from heaven****, and giveth life unto the world,* and that He is Love, *1Jn 4:8 He that loveth not knoweth not God; for* ***God is love****.*

He is of course all of these things, in full possession of those attributes described. But John takes this attribute of Light to describe Him. It is the one attribute that needs little or no introduction, no explanation as to what it is. Light is what it is, it enables us to see. God enables us to see, but not just in the physical realm, it is the analogue of the spiritual. It enables us to see spiritual truth. It is also the attribute that is neglected by the churches.

There is also a realm of darkness, into which this Divine light shines. *Joh 1:4 In him was life; and* ***the life was the light of men.*** *Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not*.

We take light for granted in these days of modern power stations and can live in permanent daylight if we wish. But there was a time when people did not have this power, or were severely limited in what they had, and it was not so long ago. For most of recorded history, men had little or no artificial light. When the sun set, and darkness fell heavily about them and they resorted to bed.

During an address that Charles Haddon Spurgeon was giving to some of his students in the Pastor's College, he was urging on them the value of "illustration." One of the students remarked how difficult it was to find good illustrations for one's sermon, to which Spurgeon replied, " if your minds were thoroughly aroused, and yet you could see nothing else in the world but a single tallow candle, you might find enough illustration in that luminary to last you for six months". This remark was met with some doubtful expressions, Spurgeon tells us, and so, to prove the validity of his words he produced his famous "Sermon in Candles". Candles made a relevant object lesson because they commonly illuminated homes and churches. Spurgeon presents many different kinds of candles, their accessories, their history and their uses, and teaches a corresponding spiritual lesson.

In Sermons in Candles, Spurgeon explores the endless relationship between light and darkness found in Scripture, and found in daily experiences. From the "the people walking in darkness" to God's command to "let there be light," Sermons in Candles offers Spurgeon's thoughts on the metaphor of light and darkness.

That is the issue between the believer and the unbeliever, at all points, it is whether the God of the Bible, the Eternal Word, tells the truth. It is whether God's word is the light or whether it is unreliable, confused and a downright lie. Whether the "believers", the followers of Jesus, are misguided souls. Whether they follow the light or follow their own imagination.

Where do we start? We start here and here alone. *Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*. You believe on Him and on Him alone. We might be convinced by science, that it gave indisputable proof that the universe is the work of God, but that conviction would do nothing to give us life. We could believe that Jesus was a good man, and did many wonderful things for His fellow man, but this would not give us Life. It is by coming to Him alone for life eternal, that we get the light and become enlightened.

One can understand more of this "Light" by seeing it in the context of "darkness". What is darkness? It is the absence of light, but in the spiritual realm that means much more. *Rom 1:22 Professing themselves to be wise, they became fools, Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. Rom 1:28 And* ***even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient*****;**

When mankind refused the knowledge of God, adopted various philosophies about what God was, God judicially sanctioned them, He gave them up to the beast that was in them, He stopped the light and gave them up to the lie that they had made, and they lived in darkness.

I imagine that it was little different when the devil fell. The Bible says, *2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into* ***chains of darkness****, to be reserved unto judgment;* ….and…..*Jud 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved* ***in everlasting chains under darkness*** *unto the judgment of the great day. Jud 1:7 Even* ***as*** *Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh,* ***are set forth for an example, suffering the vengeance of eternal fire****. Jud 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

They left their first habitation, just like the men of Sodom and Gomorrah and were punished for it. *Gen 19:11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.* They were given a "blindness" that they could not find the door. I do not think that this was a total blindness, for they would have not been able to find anything, but it says that they could not find the door. God had confused their mind, just as He had confused the minds of men who had given up the knowledge of His true being, the same as those angels which did not stay in the state they were created in.

Darkness comes about wherever God is rejected, where He is misrepresented, where truth is dispensed with. The Darkness falls upon his eyes and he cannot see the truth. It is "the devil's darkness". *Isa 59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. Isa 59:10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men*.

That darkness, whether it be homosexuality or evolutionism, has the same root in man, a darkness that comes upon them because they have despised Christ. A world without God leads to a perverted and dark world. The darkness of the devil.

The eye is the gatekeeper of the soul. It allows light to travel out of us, hence it is "the light of the body". *Luk 11:33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. Luk 11:34 The* ***light of the body is the eye****: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Luk 11:35 Take heed therefore that the light which is in thee be not darkness. Luk 11:36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light…..Luk 11:33 No one after lighting a lamp puts it in a cellar or under a bushel basket, but on a lampstand, so that those who come in can see the light. Luk 11:34 Your eye is the lamp of the body. When your eye is sincere, your whole body is full of light also. But when it is evil, your body is dark also. Luk 11:35 Therefore pay careful attention that the light in you is not darkness! Luk 11:36 If therefore your whole body is full of light, not having any part dark, it will be completely full of light, as when the lamp with its light gives light to you.*" LEB.

The eye gives out light, metaphorically speaking, and as such it is the lamp of the body. It reveals what is in man. We become those lights, shining in our small corners for God. This is the role that Jesus has given us in this dark world. *Joh 9:5 As long as I am in the world,* ***I am the light of the world****…….Mat 5:14 Ye* ***are the light of the world****. A city that is set on an hill cannot be hid.* As He was to the world so are we now.

But although we shine we cannot be comprehensible to those in darkness. *Joh 1:4 In him was life; and the life was the light of men. Joh 1:5 And the light shineth in darkness; and* ***the darkness comprehended it not***. We cannot by shining, however brightly, make a person's dark into light. That requires an act of God.

When Jesus came, He healed the blind, made the dumb speak the deaf to hear, made the lame to leap, raised the dead, all metaphors for the great spiritual work which He, as Creator would perform on those whom satan had bound. That is why we see the devil involved in so many instances of possession. Get rid of the devil and you get rid of the disease or ailment, you get rid of the darkness and you let the light flood in.

All knowledge comes from God. He gave wisdom and knowledge to Bezaleel the Tabernacle architect. He gave wisdom and knowledge to Solomon the King. He gives wisdom to those who seek it. It is God who enlightens. *Joh 1:9 That was the true Light, which lighteth every man that cometh into the world. Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.* It is by the light of Christ that we have knowledge.

There is nothing a man knows of himself that was not known first by Christ. Man cannot know anything independently from God. He cannot find out the cause of anything without Christ's enabling power. Christ makes all things. *Exo 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? …….1Sa 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 1Sa 2:7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up*.

Are we just machines, automatons, doing the Creators bidding, whether it be for good or bad? No, we are not. *Gen 2:19 And out of the ground the LORD God formed every beast of the field, and*

every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

The question is will we acknowledge Him in all our works or will we covet the Glory for ourselves? Christ watched Adam to see what he would call the animals. He gave him the freedom to name them and according to his nature and thought he did just that. Adam was possessed with reason, language, maturity and knowledge, all gifts of God, but would he use them as God intended? Would he be grateful, or would his own will start to gain the ascendency. Never once is it recorded that Adam gave thanks for the creation, and he did not give thanks for his wife, Eve. The devil already had a relatively easy path to the fall.

The Light was going to go out all around the world.

5. In The Beginning

Gen 1:1 In the beginning, God created the heavens and the earth. Gen 1:2 The earth was formless and empty. Darkness was on the surface of the deep and God's Spirit was hovering over the surface of the waters. Gen 1:3 God said, "Let there be light," and there was light. Gen 1:4 God saw the light, and saw that it was good. God divided the light from the darkness. Gen 1:5 God called the light "day", and the darkness he called "night". There was evening and there was morning, the first day. WEB.

About 150 years ago, there was a German philosopher named Arthur Schopenhauer. He was scruffy and he usually dressed like a vagrant. One day he sat on a park bench in Berlin, deep in thought. His appearance made a policeman suspicious, so the policeman asked the philosopher "Who are you?" Schopenhauer answered, "I would to God I knew." He is not alone in wondering who he is and where he came from. In time the question will be asked "where am I going to?"

Our book starts with a "beginning", the beginning of the temporal universe, the beginning of this reality. As we have seen there was another reality which had entered into conflict. Some of it had been drawn away into rebellion but others had remained faithful to God and it is to this unseen kingdom God announces His creation.

It was not to mankind He uttered the words "let there be light", but to those bright beings who clustered around Him full of curiosity, just as in time they would look to the Gospel. *1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things* ***the angels desire to look into****.*

These were the sons of God who saw much more than we can imagine. Where was any man when this great Creation occurred? *Job 38:1 Then the LORD answered Job out of the whirlwind, and said, Job 38:2 Who is this that darkeneth counsel by words without knowledge? Job 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Job 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Job 38:5 Who hath*

laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Job 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; Job 38:7 When the morning stars sang together, ***and all the sons of God shouted for joy****?*

Where indeed was man? The Creation meanwhile sang the praise of Eternal God without man. *Psa 148:1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Psa 148:2 Praise ye him, all his angels: praise ye him, all his hosts. Psa 148:3 Praise ye him, sun and moon: praise him, all ye stars of light. Psa 148:4 Praise him, ye heavens of heavens, and ye waters that be above the heavens. Psa 148:5 Let them praise the name of the LORD: for he commanded, and they were created. Psa 148:6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass*.

We take it, misguidedly, that the Genesis account give us a complete view of Creation, and since man was not there, God fills his curiosity with knowledge. He becomes though none the wiser, for he has missed the point of it. Creation praises Him who made it, to which all the sons of God shouted "Hallelujah", praise the Lord. It is a violin, a tambourine, a drum, a piano, one universal praise machine. Every little mechanism, every element has a voice, a natural sound known to the Creator, singing His praise. To this His angels looked to Him who made it, Christ the Lord, and marvelled at His work.

The drum roll rumbles, the trumpets of eternity sound, the Lord has spoken, the heavens and the earth are brought before Him. Are we to expect that the heavens and the earth were not functioning as they do, stars emitting light, planets in their orbits around the stars, galaxies of stars beyond the sight of any being, a sun and a moon not yet giving their light, water in the depths of space not frozen solid? It does not accord with what we would expect, judging by the physics of our day, but then we were not around to see it.

Christ Himself endorses the 6 days of creation which is the foundation of the seven day week. *Exo 20:8 Remember the sabbath day, to keep it holy. Exo 20:9 Six days shalt thou labour, and do all thy work: Exo 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: Exo 20:****11 For in six days the LORD made heaven and earth****, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it*.

We have a science whose laws are suspended and a creation endorsed by Christ, which is the first hurdle that the sceptic must overcome. He, the sceptic, was not there and he must make up his mind whether it is true or invent some explanation as to why it is not. He must take this section of scripture and make it into some mythology, twist its meaning, have a non-literal view of Creation and yet emerge into a literal history of man. *Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad*.

When is it literally true and when is it not? God has put it as a stumbling block for humanity. *Isa 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. Isa 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Isa 8:15 And many*

among them shall stumble, and fall, and be broken, and be snared, and be taken. Isa 8:16 Bind up the testimony, seal the law among my disciples. It is a test of discipleship.

The earth at that time was "without form and void" not a wilderness or misshapen, or malformed, but latent as to what the creator would do. With all the Divine perfections to hand God is unlikely to make a mess. He would express Himself on a blank canvass, or an unexposed photographic plate from which would emerge, to yet more cheering from the angels, His master work from which He will rest, so that we might admire it.

In the darkness, not God's darkness, as John declares, *1Jn 1:5 …… that God is light, and in him is no darkness at all,* In the darkness of Creation, above the waters, the Spirit fluttering like a hen brooding over her nest , the three persons of the Godhead call forth "let there be light" and it was good.

We experience darkness by the rotation of the earth putting us in the shadow of the Sun. There again there is the darkness of space when distance from a star causes darkness. Did God intend us to think in earthly terms of physical light and darkness or did He have some other idea in mind?

As yet there was no Sun and Moon to shine, and perhaps they existed but were not yet ordained for their role, it is not clear. What was the light that was "good" and needful of separation from darkness? Why was light good? I can only suppose that it was the Divine light of the Creator. This must come before any light bearers. And why separate light from darkness? God could have created a universe full of light?

God created the light into darkness and therein lies a great truth. We do not find that God created light and then He created darkness, it is the other way around. Darkness then the light. *Joh 3:19 And this is the condemnation, **that light is come into the world,** and men loved darkness rather than light, because their deeds were evil. Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.* The darkness was in the world when the Creator came into the world, but men loved darkness because it did not expose their deeds.

There is a place where there will be eternal light and no need for Sun and Moon, the kingdom of God. *Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Rev 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

I think that creation is set up the way it is, because it focuses upon the great truth of creation and that is the finished redemptive work of Christ. All else is subservient to that fact. All else is dominated by that great truth. *Col 1:15 Who is the image of the invisible God, the firstborn of every creature: Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were **created by him, and for him**: Col 1:17 And he is before all things, and by him all things*

consist. Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

He is the Beginning, the beginning of all things, the eternal Word. J*oh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. Joh 1:2 The same was in the beginning with God. Joh 1:3 All things were made by him; and without him was not any thing made that was made. Joh 1:4 In him was life; and the life was the light of men. Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.*

How often do you hear that the Bible is not a text book of science and then find men barrelling in to it making it into a handbook of Creation? This Creation is not what it is all about and it does not matter if you are right or wrong about it, it is going to be burnt up. *2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men*.

When you and I stand with that great crowd on judgement Day, we shall not be thinking of this creation, but the New Creation and whether we have a place in it. We shall certainly have a different perspective then. All beginnings must begin with God.

The light was called day and the darkness night. *Gen 1:4 God saw the light, and saw that it was good. God divided the light from the darkness. Gen 1:5 God called the light "day", and the darkness he called "night". There was evening and there was morning, the first day.* WEB. No Sun to give light and a dark abyssal sea, but in this universe He had light and it was called day, and this was the first day of Creation.

There was an end to the first day. "*And the evening and the morning were the first day*". Notice that the period of creation began with evening and progressed to daylight. This was taken into Jewish teaching and they all celebrate the start of a day as being in the evening and a new month when the new Moon occurs. The second day follows on immediately from the end of the first day, from the light of day, not sunset for the sun is not yet created. Or is it, could there have been eons until day two?

> According Marcus Dods (1890) quote, "If anyone is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which plants and animals have appeared upon it, he is referred to recent textbooks in astronomy, geology, and palaeontology. No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information. **(Why?)** It is not the object of the writers of Scripture to impart physical instruction or to enlarge the bounds of scientific knowledge. But if any one wishes to know what connection the world has with God, if he seeks to trace back all that now is to the very fountain-head of life, if he desires to discover some unifying principle, some illuminating purpose in the history of this earth, then we confidently refer him to these and the subsequent chapters of Scripture as his safest, and indeed his only, guide to the information he seeks. (**Why?)** ……and……..
>
> Suggestions have frequently been made in the course of the last half century, that each of the six days is to be understood as a period of indefinite duration. But it is important

> to remember that the facts, with which modern science has familiarized us, respecting the antiquity of the earth, as shown by geology, and our solar system, as shewn by astronomy, were wholly unknown until quite recent times. We must be careful, therefore, not to read back such notions into the minds of the writer and of those for whom he wrote this chapter. The assumption that the inspired record must be literally accurate has led to much misinterpretation of Scripture as well as to great mental confusion and religious distress. The difficulties, which have been felt with regard to the mention of "days," have arisen from the natural wish to reconcile the plain and childlike language of ancient unscientific Semitic story, which accounted for the origin of the world, with the abstruse and dazzling discoveries of modern Physical Science. The two must be kept absolutely distinct…….**But must they?** (Heavy type mine MAW).

To see if this is true we need a world view and this we shall seek next.

6. A world View

We come to examine this statement, made by a "Christian".

> "If anyone is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which plants and animals have appeared upon it, he is referred to recent textbooks in astronomy, geology, and palaeontology. **No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information**. It is not the object of the writers of Scripture to impart physical instruction or to enlarge the bounds of scientific knowledge."

Who made this commentator the voice of God, the arbiter of truth, the man who makes science king above Jesus? "**No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information**" he says, so you cannot be a serious student of these subjects if you believe the Bible. I beg to differ and resent not being taken seriously as a Bible student.

The scientific order of creation is not disputed and is clearly laid out in the Bible, plants, fish, fowl, animals and man. The species of animals form a barrier which is not crossed, "after their kind", so again the Bible is correct. Then there is something which is a big sticking point, "evolution". Science says that it took time and many transitions to get from single celled creatures to us. The Bible says we were created in a day. There should of course be thousands of transitional forms in the fossil record but there are none, just as the Bible would predict.

Dr. Colin Patterson, a senior palaeontologist at the British Museum of Natural History said, "I fully agree with your comments on the lack of direct illustration of evolutionary transitions in my book. If I knew of any, fossil or living, I would certainly have included them…….. I will lay it on the line, There is not one such fossil for which one might make a watertight argument."

But the strongest argument I see against evolution is that matter cannot produce information without there being intelligence at work. The fact that there is insufficient time in the evolutionist universe to make the transitions, a reason why he looks for vast ages in his scheme. No life has been created from inorganic molecules. Intelligence is required to make the genetic code for life, all 3,000,000,000 base pairs of life, the information content of chromosomes, the human genome. They require machines to manufacture the instructions perfectly. So according to the evolutionist it came about by chance but to a Christian it came about by an Almighty transcendent God. The so called secular scientist rather than being worshipped as a bringer of truth ought to be certified insane.

Two points are made by the Bible in respect of the unbeliever.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. ……. Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

So we would expect the natural man, the unbeliever to fight against his God. *1Co 2:12 But God has given us his Spirit. That's why we don't think the same way that the people of this world think. That's also why we can recognize the blessings that God has given us*. We will not convince them, as we said last week, "*the darkness comprehended it not*", it takes an act of God to change their mind.

Natural philosophy or philosophy of nature (from Latin philosophia naturalis) has been described as the philosophical study of nature and the physical universe that was dominant before the development of modern science, and as the precursor to the natural sciences. However, it was described by some as "a word still used for physics at the Scottish universities" as late as 1949, as the "love of a knowledge of the productions of nature or God," and that the "science of today is in danger of losing much of the natural philosophy aspect."

Our view of science is often obfuscated by some scientists, for example when he uses speculative science and ignores empirical science, qualitative rather than quantitative statistics.[1] Empirical evidence, quantitative statistics, is information acquired by observation or experimentation. Scientists record and analyze this data and the process is a central part of the scientific method.

Speculative science, qualitative statistics, is more down to opinion and this article in Forbes magazine shows the difference between empirical and speculative science.

> If you've ever expressed the least bit of scepticism about environmentalist calls for making the vast majority of fossil fuel use illegal, you've probably heard the smug response: **"97% of climate scientists agree with climate change"** — which always carries the implication: Who are you to challenge them? The answer is: you are a thinking, independent individual and you don't go by polls, let alone second-hand accounts of polls; you go by facts, logic and explanation.

[1] Quantitative data is information about quantities; that is, information that can be measured and written down with numbers. ... Qualitative data is information about qualities; information that can't actually be measured.

Almost no one who refers to the 97% has any idea, but the basic way it works is that a researcher reviews a lot of scholarly papers and classifies them by how many agree with a certain position. Unfortunately, in the case of 97% of climate scientists agreeing that **human beings are the main cause of warming**, the researchers have engaged in egregious misconduct.

One of the main papers behind the 97 percent claim is authored by John Cook, who runs the popular website SkepticalScience.com, a virtual encyclopaedia of arguments trying to defend predictions of catastrophic climate change from all challenges. Here is Cook's summary of his paper: "Cook et al. (2013) found that over 97 percent [of papers he surveyed] endorsed the view that **the Earth is warming up and human emissions of greenhouse gases are the main cause**." This is a fairly clear statement—97 percent of the papers surveyed endorsed the view that man-made greenhouse gases were the main cause—main in common usage meaning more than 50 percent.

But even a quick scan of the paper reveals that this is not the case. Cook is able to demonstrate only that a relative handful endorse "the view that the Earth is warming up and human emissions of greenhouse gases are the main cause." Cook calls this "explicit endorsement with quantification" (quantification meaning 50 percent or more). The problem is, only a small percentage of the papers fall into this category; Cook does not say what percentage, but when the study was publicly challenged by economist David Friedman, one observer calculated that only 1.6 percent explicitly stated that man-made greenhouse gases caused at least 50 percent of global warming.

Where did most of the 97 percent come from, then? Cook had created a category called "explicit endorsement without quantification"—that is, papers in which the author, by Cook's admission, did not say whether 1 percent or 50 percent or 100 percent of the warming was caused by man. He had also created a category called "implicit endorsement," for papers that imply (but don't say) that there is some man-made global warming and don't quantify it. In other words, he created two categories that he labelled as endorsing a view that they most certainly didn't.

The 97 percent claim is a deliberate misrepresentation designed to intimidate the public—and numerous scientists whose papers were classified by Cook protested: "Cook survey included 10 of my 122 eligible papers. 5/10 were rated incorrectly. 4/5 were rated as endorse rather than neutral." (Dr. Richard Tol). "That is not an accurate representation of my paper . . ." (Dr. Craig Idso). "Nope . . . it is not an accurate representation." (Dr. Nir Shaviv).

Think about how many times you hear that 97 percent or some similar figure thrown around. It's based on crude manipulation propagated by people whose ideological agenda it serves. It is a license to intimidate. It is time to revoke that license.

Far from the new gods they are made out to be, these scientists are little different to the people who opposed Galileo as a heretic, they are using force of opinion to stifle fact. Galileo's initial discoveries were met with opposition within the Catholic Church, and in 1616 the Inquisition declared heliocentrism (the astronomical model in which the Earth and planets revolve around the

Sun at the centre of the Solar System) to be formally heretical. Heliocentric books were banned and Galileo was ordered to refrain from holding, teaching or defending heliocentric ideas.

Galileo went on to propose a theory of tides in 1616, and of comets in 1619; he argued that the tides were evidence for the motion of the Earth. In 1632 Galileo published his Dialogue Concerning the Two Chief World Systems, which implicitly defended heliocentrism, and was immensely popular. Responding to mounting controversy over theology, astronomy and philosophy, the Roman Inquisition tried Galileo in 1633 and found him "vehemently suspect of heresy", sentencing him to indefinite imprisonment. Galileo was kept under house arrest until his death in 1642.

As an example of how current chemistry can hold a view which is later found false, I turn to the Phlogiston theory, that postulated that a fire-like element called phlogiston is contained within combustible bodies and released during combustion. The name comes from the Ancient Greek φλογιστόν phlogistón, from φλόξ phlóx.

Eventually, quantitative experiments revealed problems, including the fact that some metals gained mass when they burned, even though they were supposed to have lost phlogiston. During the eighteenth century, as it became clear that metals gained mass when they were oxidized, phlogiston was increasingly regarded as a principle rather than a material substance. By the end of the eighteenth century, for the few chemists who still used the term phlogiston, the concept was linked to hydrogen. Following Lavoisier's description of oxygen as the oxidizing principle (hence its name, from Ancient Greek: oksús, "sharp;" génos, "birth," referring to oxygen's supposed role in the formation of acids), Priestley described phlogiston as the alkaline principle.

Not all scientists are dogmatists, putting out views that are the result of theories rather than practical empirical findings, and it would be wrong to damn the whole fraternity, but the problem does exist and men are afraid of being sidelined in their discipline because they do not adopt a group consensus. Views are withheld and suppressed by majority opinion. This rather than further the cause of science sets it back years.

I was brought up to believe in the steady state theory of continents. I still have the book with the drawings of how the continents emerged (1958 Newnes Pictorial Knowledge) but the theory of Pangaea had been around for years, they just did not acknowledge it. In 1912 Alfred Wegener (1880-1930) noticed the same thing and proposed that the continents were once compressed into a single proto-continent which he called Pangaea (meaning "all lands"), and over time they have drifted apart into their current distribution. Why did many scientists reject Wegener's hypothesis of continental drift? Many scientists rejected Wegener's hypothesis because the mechanism that Wegener suggested was easily disproved by geologic evidence. The evidence that Wegener needed to support his hypothesis was discovered nearly two decades after his death.

Science sometimes comes late to the party and what is "true" today is tomorrows' myth. But as someone said, the biggest drawback is the older generation, and nothing changes till they have passed.

This month Richard Dawkins said that being watched appeared to stop people from acting dishonestly. An honesty box experiment appears to have made the country's foremost atheist question his views. Richard Dawkins said he feared that if religion were abolished it would "give

people a licence to do really bad things". He said that security camera surveillance of customers in shops did appear to deter shoplifting, adding that people might feel free to do wrong without a "divine spy camera in the sky reading their every thought". "People may feel free to do bad things because they feel God is no longer watching them," he told The Times and The Sunday Times Cheltenham Literature Festival. He recalled an experiment by one of his former pupils, Melissa Bateson at the University of Newcastle, who introduced a coffee honesty box for her research group.

"They help themselves to coffee and they are supposed to put money in the box and each week the honesty box takes in less than the amount of coffee taken," he said, adding that Professor Bateson began decorating the price list with pictures. When a pair of watchful eyes were drawn rather than, for example, some flowers, the week's takings were significantly higher.

We do not agree with Dawkins, who cannot have his cake and eat it. You either accept God as a reality or you do not. A card board cut out, a caricature, is not good enough. To introduce meaning to an evolutionist world is meaningless, and at best dishonest. Go and look somewhere else for your gods Dawkins, they are little straw men. As we said before it is utilitarianism, "its core idea is that whether actions are morally right or wrong depends on their effects. More specifically, the only effects of actions that are relevant are the good and bad results that they produce." And that is a moral decision in an amoral universe.

Science does not know it all any more than we do, but we know who our Creator is.

7. The Firmament

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear……Heb 11:3 Because of our faith, we know that the world was made at God's command. We also know that what can be seen was made out of what cannot be seen. GW.

This is a profound statement. The true reading and literal translation are "***so that not from things which appear hath that which is seen come into being,***" (εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι), "the visible world did not derive its existence from anything phenomenal." In other words, the clause denies the pre-existence of matter. It says that the world was made out of something, not out of the primeval chaos. It was made of things which are not apparent.

Through faith we understand this, not by reason, not by experimentation, but by faith. You do not use your faculty of reason, you are not persuaded by scientific arguments, you are persuaded by God and as a result no proof is required. He said it, you believe it. If you do not believe this you do not have the faith of God. In this state you should be concerned as to why you do not have faith of God.

The Apostle states that these things were not made out of a pre-existent matter, for if they were, that matter, however extended or modified must appear in that thing into which it is compounded

and modified, consequently it could not be said that "the things which are seen are not made of the things that appear". What we have in this universe is **not** something made of nothing, but of a different reality, not something which can be seen. Not out of a "Big Bang" either.

At present we see trees of different kinds are produced from trees; beasts, birds, and fishes, from others of the same kind; and man, from man: We believe that there was a first man, who did not owe his being to man. First there were beasts, which did not derive their being from others of the same kind and so of all manner of trees, plants. God, therefore, made all these in the beginning with no preceding generations and no involvement of one species changing into another. He made many species in all stages of growth, and He accelerated the growth and maturity of some.

What is the upshot of this? We are of ourselves nothing. We have bodies that are not our own, but God's. The bodies are on loan. They perish with us but here is a remarkable thing, that life, that spirit, that thing inside recording our journey through life, recording our sins and successes, it lives on. It records but there is no erase, and no attempt we make to get rid of things we did wrong can be erased by us, only Christ has the erase button. Just as your genetics record who you are and in part your journey, certainly recorded in the mind, we hold the record of our time here.

Does the spirit live on in this reality, in this physical realm or is it in the other reality, the realm of the spirit. I suggest it is in the other reality, "*so that not from things which appear hath that which is seen come into being*".

It is a seed from now, our lives in the present, sown in the ground of this life but coming to fruition in the next life. *1Co 15:44 It is* ***sown a natural body; it is raised a spiritual body****. There is a natural body, and there is a spiritual body. 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 1Co 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven. 1Co 15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly*.

It is in this reality, the now, the physical, that God created the heavens and the earth on day one. Now, in the night of the second day He starts forming it. *Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. Gen 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day*.

This word "firmament" is slightly confusing, giving us a sense of solidity. It comes from the Vulgate firmamentum, which is used as the translation of the Hebrew raki'a . This word means simply "expansion". It denotes the space or expanse like an arch appearing immediately above us. They who rendered raki'a by firmamentum, regarded it as a solid body. It is plain that it was used to denote solidity as well as expansion. It formed a division between the waters above and the waters below. The raki'a supported the upper reservoir. *Psa 148:4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.*

What were the “waters above”? Taking it at face value we have the waters below, the seas and the fountains of the great deep, and the waters above, the atmospheric moisture, the rains. In between the two waters, the water above and those below is the raki’a, the firmament, the expanse, the heavens or the atmosphere. It is a sort of atmospheric sandwich with the waters, as two slices of bread and the atmosphere as a filling.

This led to a theory some 60 years ago by Whitcomb and Morris, called the canopy theory. It was the beginning of Creation Research and it was the publication of “The Genesis Flood” which used the term “greenhouse” to describe the effect of heat containment on the atmosphere.

The greenhouse effect is the process by which radiation from a planet's atmosphere warms the planet's surface to a temperature above what it would be without this atmosphere. Without naturally-occurring, heat-trapping gases, mainly water vapour, carbon dioxide and methane, Earth would be too cold to sustain life as we know it.

The canopy theory is a scientific explanation of Genesis, *Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters*, which refers to "the waters above the firmament" or "an expanse in the midst of the waters" that will "separate the waters from the waters."

The canopy theory postulates that these "waters above the firmament" formed a canopy of water which protected the earth below and may have created a kind of greenhouse effect. The canopy theory usually suggests that it never rained until Noah's flood, that the canopy provided needed moisture for the earth. This would explain the lack of interest Noah's contemporaries displayed while Noah was building the ark. Perhaps he warned them of rains and floods, as God had promised, but since they had never heard of such a thing, or seen it with their own eyes, they were reluctant to believe. In any case, Noah believed God would do what He said (Genesis 7:4), and so Noah built the ark.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. Advocates of the canopy theory have suggested that the rain, caused by the “firmament” losing stability, fell on the earth to flood it. This opening of the "windows of the heavens," was the canopy falling to earth. There are a few scientific problems with that idea. The sheer amount of water that would be needed to flood the earth, if it all came from the canopy, would create an exothermic reaction (a great deal of heat) as it converted from a vapour to a liquid.

This does not necessarily mean that there was no vapour canopy that collapsed into rain during the flood, only that it couldn't have provided the amount of rain called for in Genesis, five and a half weeks of continual rainfall, without the exothermic reaction that would have cooked the earth. Some have postulated that a frozen canopy dissolving into rain (and producing an endothermic reaction) could have resulted in the Ice Age. However, if we remain faithful to the Genesis account, it is clear that Noah and his family lived on after the flood, and there is no mention of an Ice Age during their lifetime. It does not mean it did not happen.

Since there is no canopy now, and the Bible does not explain where it went or what exactly it was, we can only speculate. In fact that is all we can do, speculate. We invent theories which match as

many of the facts, that we think are facts. We invent meteorite clouds which would precipitate at flood, or indeed that no flood occurred and that it is all a myth. *2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 2Pe 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 2Pe 3:6 Whereby the world that then was, being overflowed with water, perished:*

But why describe the creation? Why bother to explain it to us at all, when faith certainly is sufficient in God's eyes. *Heb 11:3 Because of our faith, we know that the world was made at God's command. We also know that what can be seen was made out of what cannot be seen.* It matters not how God made the Earth, or how He made man, as long as He did. There are more ways of killing a cat than stuffing it with cream and whatever He said would be satisfying to the child of God.

I think that the Creation, because it has a spiritual analogue, is described in this manner and there is a spiritual dimension to it that mirrors the temporal creation. It may be in the contrasts of this life with the life to come or it may be in the spiritual similarities of this life to the life to come. Jesus takes us back to the origin of all thing and states through. John, *Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. Joh 1:2 The same was in the beginning with God. Joh 1:3 All things were made by him; and without him was not any thing made that was made. Joh 1:4 In him was life; and the life was the light of men. Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not*. …… *Joh 1:9 That was the true Light, which lighteth every man that cometh into the world. Joh 1:10 He was in the world, and the world was made by him, and the world knew him not. Joh 1:11 He came unto his own, and his own received him not. Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*.

He starts with the eternal word speaking the reality into being. *Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*. This world was spoken into existence not formed with hands, not moulded out of plasticine, but spoken by the Word.

John goes on to say that He was the source of life, light for men, and in that world of darkness, light was not understood by the darkness. *Joh 1:4 In him was life; and the life was the light of men. Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.* This is a spiritual realm not a physical realm, but it parallels the Creation.

In a world made by Him, with all the signatures of a Creator, it "knew Him not". The early humans who had lost the true knowledge of God none the less attempted to appease the creator. They made temples and shrines, groping for knowledge of Him. Paul describes the ignorance of mankind. *Act 17:24 This God made the world and everything in it. He is Lord of heaven and earth, and he doesn't live in temples built by human hands. Act 17:25 He doesn't need help from anyone. He gives life, breath, and everything else to all people. Act 17:26 From one person God made all nations who*

live on earth, and he decided when and where every nation would be. Act 17:27 God has done all this, so that we will look for him and reach out and find him. He isn't far from any of us, Act 17:28 and he gives us the power to live, to move, and to be who we are. "We are his children," just as some of your poets have said. CEV.

They have fallen further still in that they do not even acknowledge the Creator, they even laugh at Him. *Act 17:31 He has set a day when he will judge the world's people with fairness. And he has chosen the man Jesus to do the judging for him. God has given proof of this to all of us by raising Jesus from death. Act 17:32 As soon as the people heard Paul say that a man had been raised from death, some of them started laughing. Others said, "We will hear you talk about this some other time.*"

The first thing God does on the road to life is separate the light from the darkness, and the proof of His existence is the incarnate Word of God, Jesus the Saviour, raised from the dead. To accept this is the first step on the road to life. “Let there be light and there was light”, the first day of the believer.

The believer, the young Christian, does not have much knowledge about God, the Bible or Spiritual matters. He is like the blind man given his sight. *Joh 9:24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. Joh 9:25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see*. He saw the light of the Creator Jesus and this was his awakening to truth, but he did not see everything.

He was born again, he was a little child and he needed to go on. *Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him? Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*

8. The Land Appears

The man born blind had received his sight from Jesus. A new world opened before him, familiar things, water, food, and people but with more description, new properties that were before unseen. It was a beautiful and totally unexpected world that Jesus had led him to appreciate by giving him eyes. That is how we enter the Kingdom, as sightless beings who see a great light. *Isa 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined*.

He did not know everything when he had his eyes opened, he did not even know who Jesus was apart from His name but he was sure of one thing, he was blind and now he could see. His eyes connected him to the world outside of him. That is how we are when Christ finds us staggering along life’s dark highways.

Another thing that we find is that we are for the first time "in our right mind", no longer under the influence of satan. *Eph 2:1 And you hath he quickened, who were dead in trespasses and sins; Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others*.

Like the man who fed the pigs, an extreme example, but characteristic of all who are not yet Christian, not in their right minds. *Luk 8:34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Luk 8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. Luk 8:36 They also which saw it told them by what means he that was possessed of the devils was healed*.

The new believer is separated from the things below and seated in the heavens above, he does not know very much, but he knows who he has believed. And so the second day of the new creation is completed. It is further underscored by being baptised, the use of water, but possessing a heavenly meaning. *Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Joh 3:7 Marvel not that I said unto thee, Ye must be born again*. …. *Mar 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned*

At this stage of looking at the Creation, we ask "Why have days of creation?" Why not just make it all at once? It seems to me to be just as satisfying to have an explosion of life as a six day creation? Six days raises more questions about how it came into existence than if it had come about at once. But that is the way it was written, and bearing in mind that there is a spiritual dimension of far greater importance attached to it, we should not linger too much over the physical creation but concentrate upon the spiritual.

In saying that I do not want to neglect the physical, just downplay its importance. As far as the accuracy of the account goes, and given the detail in which it is given, it is correct. It does not satisfy our curiosity though and it is not meant to, for it is not the purpose of the narrative. You may decide to spend your life in pursuit of the truth and accuracy of the "HOW" of this life, how did God make it, and completely lose site of the "WHAT", for **what purpose did the Lord make it?**

The more you think about it, the meaning of life, the "what" of life becomes more important than the "how". If you could be sure how it all came together, you would be left with the perplexing question, so what, what does it mean? You would have an explanation of all around you but its purpose would be utterly meaningless. It is the Creator who gives meaning to this Universe and none other.

Take for example a great painting, Raphael's "Transfiguration", you could get pleasure out of the colours, the anatomical accuracy of the figures, the shapes and forms of the subjects, you might delight in how beautifully it was painted, how he mixed the paint, the chemical constitution of the colours, the type of pigment he used, and a dozen other things also. But do you have an understanding of what it was about.

You have to obtain more knowledge which is not garnered by observation. The reason the three figures are floating in the sky, why the men below them are apparently sleeping, why the man below is pointing at the boy, and why he in turn fastens his wide eyes upon the Central figure. Who is the central figure? Well, the painter knew all of this and the plot was in the book called the Bible, but I am sure that just looking at it you would not have guessed what it was about. The painter has fused two events, the Transfiguration and the healing of the demon possessed boy, into one magnificent spectacle. The painting has a meaning far beyond the physical construction and the aesthetics of the design.

It shows that if we look to the Christ, who in the transfiguration was displaying Divinity, the sovereignty of God over all, the wretched boy and his doubting father below, we can and do receive forgiveness. The things of faith, the unseen thing, are brought home to us in the things which are made. This is the most important truth which cannot be found in the knowledge of creation without a sovereign God.

The third day of creation starts with the evening again. *Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, **and let the dry land appear**: and it was so. Gen 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. Gen 1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. Gen 1:13 And the evening and the morning were the third day*.

It has for two days been a water world, like as in the days of Noah. *Gen 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. Gen 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Gen 7:20 Fifteen **cubits upward** did the waters prevail; and the mountains were covered.*

It is from this water world that God causes the land to appear. I will pass over with a few comments about water. It is the universe's most miraculous molecule. It is the second most abundant substance in the universe. It dissolves more materials than any other solvent. In some ways, water is one of the substances we know best, in part because it makes up 60 - 70% of our bodies.

- Water is the most abundant substance on earth – covering 70% of planet
- Humans are composed of 60 – 70% water
- The earth is a closed system, similar to a terrarium, meaning that it rarely loses or gains extra matter. The same water that existed on the earth millions of years ago is still present today
- A person can live about a month without food, but only about a week without water
- Water is the most vital solution for life—the function of all our vital organs.
- Water is the only substance that is found naturally on earth in three forms: liquid, gas, solid
- The solid state of water, ice, is unique. Most liquids contract as they are cooled, because the molecules move slower and have less energy to resist attraction to each other. When they freeze into solids they form tightly-packed crystals that are much denser than the

liquid was originally. Water doesn't act this way. When it freezes, it expands: the molecules line up to form a very 'open' crystalline structure that is less dense than liquid water. This is why ice floats. And it's a good thing it does! If water acted like most other liquids, lakes and rivers would freeze solid and all life in them would die.

- Water has an extremely high dielectric strength compared to other liquids. This gives water the ability that other liquids don't possess, to dissolve compounds. Dielectric strength is the ability of a material to withstand an electric field without breaking down.
- Water also has the ability to pass through cell membranes and climb great heights in plants and trees through osmosis and capillary force.
- Water has a high specific heat. That is, unlike air, water can absorb a lot of heat without changing temperature. It's why swimming feels so refreshing on a hot day.
- Water also loses heat slower than air. The result is that in summer, lake and ocean water is usually coldest early in the season and warmest late in the season (after many days of absorbing the sun's energy).

Above all, we humans are "born of Water", and from that we become land creatures. Now the Bible does not give that amount of scientific data, indeed why should it? If we want knowledge and want to know "how" things came about we can find out by empirical science but it still brings us no closer to the meaning of life.

The earth comes in to being out of the water, produces "after its kind" with seed in itself. Now it is surprising that Darwin wrote "On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life" he did so on so little information. 85% of the species known today were missing, unknown to him. He made a theory out of 15% of the data! He also knew nothing of genetics or hereditary, and absolutely nothing about DNA. He made a guess and that guess, a hypothesis, became a theory based on so little information. We are still involved in guessing.

What of the spiritual lesson of this third day? One is that to start our life, we begin on herbs and milk. *Rom 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations. Rom 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs. Rom 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. …. 1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

The person born of water and the Spirit, the one who was once blind but now sees, the man who walked according to this world, that man has more transformations to be made. *Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God*. It does not occur concurrently with the experience of salvation, or with Baptism. You would think that some "Christians"by the way that they talk, had been fast tracked past the learning stage, and it may make you, by their so called experience, inferior.

The new believer must now learn and go on learning, until he reaches the measure and stature of Christ. He must deal with the flesh. *Heb 12:1 Wherefore seeing we also are compassed about with*

so great a cloud of witnesses, let us ***lay aside every weight, and the sin*** *which doth so easily beset us, and let us run with patience the race that is set before us, Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*. The "weights and sins" I suggest are the external inhibitors of our faith, the things which weigh us down, the things in the world, and these sins are the internal, unseen by man, inhibitors of faith.

What is more important to God? That you become a PhD, a Fellow of the Royal Society, advanced more than all your peers in knowledge of the natural world? Or is it that you count the knowledge of Christ true riches. Paul the Apostle knew. He can raise sons out of stones, so to God intellect is nothing unless directed by Him!

Php 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Php 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. Php 3:7 But ***what things were gain to me, those I counted loss for Christ.*** *Php 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but* ***dung****, that I may win Christ, Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Php 3:11 If by any means I might attain unto the resurrection of the dead.*

I do not think that Paul is belittling natural science or learning, he is putting it in the perspective of God and the knowledge of Christ which by far outshines human knowledge. After all human knowledge comes from God, whether a man acknowledge it or not, just as the knowledge of Christ does. What matters most to us?

9. Sun and Moon Bow Down Before Him

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be ***for signs, and for seasons, and for days, and years****: Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. Gen 1:17 And God set them in the firmament of the heaven to give light upon the earth, Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. Gen 1:19 And the evening and the morning were the fourth day.*

The fourth day begins with the evening going forward into the day. How was the day accounted if the Sun did not yet exist? Well that is beyond me to explain, indeed there was no man around to see it and so we await the Creator's explanation. It is possible that the Sun and the Moon existed and that they had not been given their purpose, ordained if you will, for their greater purpose. Both the Sun and Moon have purposes other than bringing light.

Gen 1:14 Then God commanded, "Let lights appear in the sky to separate day from night and to show the time when days, years, and religious festivals begin; GNB. Gen 1:14 Then *God said, "Let there be lights in the sky to separate the day from the night. They will be signs and will mark religious festivals, days, and years.* GW.

The "lights" are for the regulation of mankind's worship and the season's that accompany it. The words have the following meaning.

- Aoth (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc. therefore - mark, miracle, (en-) sign, token.
- Myod properly an appointment, that is, a fixed time or season; specifically a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season.

Many ancient civilisations used astronomical clocks to mark the seasons. The reason for the different seasons, at opposite times of the year in the two hemispheres, is that while the earth rotates about the Sun, it also spins on its axis, which is tilted some 23.5 degrees towards the plane of its rotation. Because of this tilt, the Northern Hemisphere receives less direct Sunlight (creating winter) while the Southern Hemisphere receives more direct Sunlight (creating summer). As the Earth continues its orbit, the hemisphere that is angled closest to the Sun changes and the seasons are reversed. Solstice derives from an ancient Latin word meaning "stop," or "to stand still".

What if though the Earth was not tilted? In this case the plane of the Earth's poles would always be perpendicular to the Sun. The Sun would always be just on the horizon 24 hours a day on every day at the poles. Every day would be like it currently is on the equinox, since every location on Earth would have about a 12 hour Sunlight days and the noon Sun angle would be about the same every day. There would no longer be seasons as we know them. The temperature and precipitation pattern would not vary much. It would still be warm at the equator and cold at the poles. The most profound impact on temperatures would be at the poles. Instead of dark and frigid temperatures in the winter and warmer and constant Sun in the summer, the polar areas would have much more uniform temperatures year round and the Sun would always be low on the horizon. Across the Earth it would be like it is in the middle of fall (Autumn) or spring but it would last all year every year. Areas today that have wet, dry, warm and cold seasons would have a fairly constant weather all year whether it be wet, dry, warm and/or cold.

Without a Moon the tilt of our earth's axis would vary over time. This could create some very wild weather. Thanks to our moon, our axis stays tilted at 23.5 degrees. But without the Moon the earth might tilt too far over or hardly tilt at all leading to no seasons or even extreme seasons. Without the Moon, the stability of Earth's axis would be lost, and with it, our temperatures. If Earth's tilt axis changed, the temperatures in cities would change dramatically.

On the Earth's surface, the greatest factor affecting us is Sunlight. The Sun provides energy for living organisms, and it drives our planet's weather and climate by creating temperature gradients in the atmosphere and oceans. It seems fairly obvious that nights being far colder than days,

climate temperature has a lot to do with the Sun. In fact if there were no Sun we would be a frozen planet, and all the green house gases would be solid too.

But the greatest work of the Sun, Moon and stars though is to declare the coming of Christ. *Luk 21:25 And there shall be signs in the Sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring Luk 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken Luk 21:27 And then shall they see the Son of man coming in a cloud with power and great glory Luk 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

The Sun and Moon fix the Jewish holidays which occur on the same dates every year in the Hebrew calendar, but the dates vary in the Gregorian. This is because the Hebrew calendar is a **lunisolar** calendar (based on the cycles of both the Sun and moon), whereas the Gregorian is a solar calendar. Festivals were called by the Hebrews, "Good days", "Yom Tov". These festivals were not left to chance, for a Divine alarm clock measured the passage of time, regulated by the heavens.

The whole of mankind's days, the repetition of the seasons, the repetition of the feasts and festivals, was a reminder to man that he had a Creator and he was living in the Creators world. He owed his existence to the Creator and he owed his obedience to the Creator. This became a national observance although it existed earlier in some families, for example in Job. *Job 1:4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them . Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually*.

It developed into a national observance and the principal of worship was central to man's well being. This would be when God reconciled the people to Himself by giving them a land of their own in which they could practice His laws. A list of feasts can be found in Leviticus chapter 23.

Months in the Jewish calendar are lunar, and originally were proclaimed by the blowing of a "shofar" or ram's horn. Later, the Sanhedrin received testimony of witnesses saying they saw the new crescent moon. Then the Sanhedrin would inform Jewish communities away from its meeting place that it had proclaimed a new moon. The practice of observing a second festival day stemmed from delays in disseminating that information due to the distance from the observation point.

Rosh Hashanah, (Civil New Year), is according to tradition the birthday of the universe, the day God created Adam and Eve, and it is celebrated as the head of the Jewish year. It occurs on a new moon. This year, Rosh Hashanah begins on the evening of Sunday, September 29 and ends in the evening of Tuesday, October 1. Because of holiday restrictions on travel, messengers could not even leave the seat of the Sanhedrin until the holiday was over. There was no possible way for anyone living away from the seat of the Sanhedrin to receive news of the proclamation of the new month until messengers arrived after the fact. Accordingly, the practice emerged that Rosh Hashanah was observed on both possible days, as calculated from the previous month's start, everywhere in the world.

Sukkot (feast of Tabernacles) and Passover fall on the 15th day of their respective months. This would be during the full moon. This gave messengers two weeks to inform communities about the proclamation of the new month. Normally, they would reach most communities within the land of Israel within that time, but they might fail to reach communities farther away (such as those in Babylonia or overseas). Consequently, the practice developed that these holidays be observed for one day within Israel, but for two days (both possible days as calculated from the previous month's start) outside Israel.

For Shavuot (Pentecost or the feast of Weeks), calculated as the fiftieth day from Passover, the above issue did not pertain directly, as the "correct" date for Passover would be known by then. Yom Kippur is not observed for two days anywhere because of the difficulty of maintaining a fast over two days. Shabbat is not observed based on a calendar date, but simply at intervals of seven days. Accordingly, there is never a doubt of the date of Shabbat, and it need never be observed for two days.

The year began with a new moon. *Exo 12:2 this month shall be unto you the beginning of months: it shall be the first month of the year to you*. God tells Moses that the year from then on will begin "this month", but it is not for the purpose of counting years; rather, it is in commemoration of the momentous transformation, from slavery to physical liberation from Egypt. Passover, on the other hand is celebrated in its own right as the pivotal event which led to the Exodus.

What lesson could the believer take from all of this? That our earth is well regulated, that there is seedtime and harvest, that there is synchronized worship, that there are the seasons? What a silly existence if that were all. Man flying through the vastness of space on a fragile life support system, in the darkness of space, in the immensity of the Universe. His trivial little world bearing no resemblance to the reality and fragility of his existence. He celebrates the various seasons but for what purpose? Is it all about this life? A perpetual “ground hog” day?

Man is primarily a spiritual creature. God had prepared a spirit to go into the body that was terra-formed, made out of the dust. *Gen 2:7 The LORD God took a handful of soil and made a man. God breathed life into the man, and the man started breathing*. CEV. Without God’s breath man would have remained a handful of dirt, no more no less. But being so endowed with “the breath of God”, a duality is formed, the combination of the earthly and heavenly. *1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven Co 15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

Mankind must ascend to heaven to achieve his destiny, and this world is but a stepping stone to eternity, it is a space where he can learn of heaven, prepare for heaven and go to heaven. *Rom 12:2 And be not shaped to this world: but be metamorphosed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God*. Like a caterpillar that will become a butterfly, with the same DNA, we shall be changed. We shall function differently but we shall be the same person. *1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.* There is one thing that impedes this transition, and it has not occurred in the Genesis Creation so far. It is sin.

On this fourth day of Creation, man begins to see his role in the transformation. He saw the light, he was restored to his right mind and can think normally, he is baptised as a sign of his faith, he begins to see how differently he thought from God, he renews his mind, and now on the fourth day sees how he must regulate his days, how he must worship the Lord God. Not any old how, but according to the pattern laid out.

We might start by thinking that God loves everybody, that He tolerates wickedness, that He welcomes all to His courts, that He is forgiving, but we soon learn that He is a God of conditions. If we do right He in turn blesses us, if we do wrong and do not seek repentance, He withdraws His favour.

This is our life's work. This world is not about us, it is not about how God can serve us, whatever good works we may do, how we can live a happy life, how we can transition into the next without suffering. It is to learn with Paul. *Rom 12:2 …… that ye may prove what is that* ***good, and acceptable, and perfect, will of God.*** This is the whole of the Christian life, it is the sum of all Christian knowledge, it is our greatest challenge.

We must sift, as wheat, the grain from the husks of this life, and present the results to the Lord. The greatest hindrance to this task is self deception, pretending all is well when it is obviously not. We must, *1Th 5:21 Prove all things; hold fast that which is good*. Everything must be questioned, tried, tested by the one thing that holds true, the Word of God, the Scripture.

The Word which declared the Creation of the world has become our touchstone.

10. Let the Waters Bring Forth Abundantly

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. Gen 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. Gen 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. Gen 1:23 And the evening and the morning were the fifth day.

The seas brought forth abundantly. First the birds of the air and then the great whales and every living creature "after his kind". Now the word which draws attention to itself is "abundantly". "Sharats" means to wriggle, that is, (by implication) swarm or abound, breed (bring forth, increase) abundantly, creep, move. I do not think that this means the birds and fish were created in twos of the kind and only one pair of each. This would leave the ocean and the sky almost empty and that does not fit with the idea of abundance, which means "a very large quantity of something".

It would have been the same on day three. *Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so*. Not a blade of grass, but grass, herbs, their seed, and their fruit, all stages of development. Not a patch of ground on a generally barren earth, but the whole earth covered.

With trees in abundance and their fruit, they had had an appearance of age, an apparent maturity. The chicken and egg situation is solved here. They both are created simultaneously, not one before the other, but in all stages of growth and maturity through which they had **not** grown through.

The second account of the creation, found in the second chapter of Genesis states, *Gen 2:5 And every **plant of the field before it was in the earth**, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. Gen 2:6 But there went up a mist from the earth, and watered the whole face of the ground…….Gen 2:5 no grass or plants were growing anywhere. God had not yet sent any rain, and there was no one to work the land. Gen 2:6 But streams came up from the ground and watered the earth.*

I make no attempt to be dogmatic on this, but it appears that "before" things grew, they were complete and perfect in God's hands. As the great Gardener, He had made it all before He planted it, and so He does not allow that it evolved from any flora that was a precursor. It was watered from a mist, and rain had not yet occurred, this all giving credence to those who accept that earth was like a gigantic greenhouse.

Again, we are interpolating backward, trying to fit what we think we know about earth's history. In his day Lord Kelvin estimated the lifetime of the sun, and by implication the earth, as follows. He calculated the gravitational energy of an object with a mass equal to the sun's mass and a radius equal to the sun's radius and divided the result by the rate at which the sun radiates away energy. This calculation yielded a lifetime of only 30 million years. The corresponding estimate for the lifetime sustainable by chemical energy was much smaller because chemical processes release very little energy. Darwin was so shaken by the power of Kelvin's analysis and by the authority of his theoretical expertise that in the last editions of On "The Origin of the Species" he eliminated all mention of specific time scales.

What was wrong with Kelvin's analysis? An analogy may help. Suppose a friend observed you using your computer and tried to figure out how long the computer had been operating. A plausible estimate might be no more than a few hours, since that is the maximum length of time over which a battery could supply the required amount of power. The flaw in this analysis is the assumption that your computer is necessarily powered by a battery. The estimate of a few hours could be wrong if you computer were operated from an electrical power outlet in the wall. The assumption that a battery supplies the power for your computer is analogous to Lord Kelvin's assumption that gravitational energy powers the sun.

This is the point I make, that all hypotheses about life are just that, hypotheses. In science you can prove something wrong but you can never prove it right. Just when you get comfortable with an idea, it is overtaken by the next idea. The idea of the computer being powered by a wall socket is just one of the explanations as to what keeps it going, until another source is found. And it may satisfy your intellectual curiosity, but it will get you no closer to understanding your place in the universe.

Mankind would love to say, in the face of God, that he had an alternative explanation about how it formed and consequently that it did not have any room for God in it. There is one thing lacking in his argument and that is the Divine signature in every single cell that He ever made. The very molecule that carries all the information to make the "herb" of the field, or mankind himself,

contains a code. DNA is the language of life. Whenever we see information and go back to the source of the information, we always have a "mind".

Wherever we see mankind's great achievements, art, literature, engineering we are quick to praise the mind that apparently created it. We talk of the great minds that thought of these things. Yet do we look at a plant in the same way, do we marvel at the butterfly's Creator, the wonder of the horse? No we do not look at these in the same way as objects made by man and that shows how far we are fallen. But a mind, not a material process, is behind all these things, God made them all. Each little flower that opens, each little bird that sings, God made their glowing colours, He made their tiny wings.

Why does man regard the works of God as nothing? *Job 40:6 Then answered the LORD unto Job out of the whirlwind, and said, Job 40:7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Job 40:8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Job 40:9 Hast thou an arm like God? or canst thou thunder with a voice like him?* Natural man is a self-righteous prig. He will condemn God that he may appear righteous.

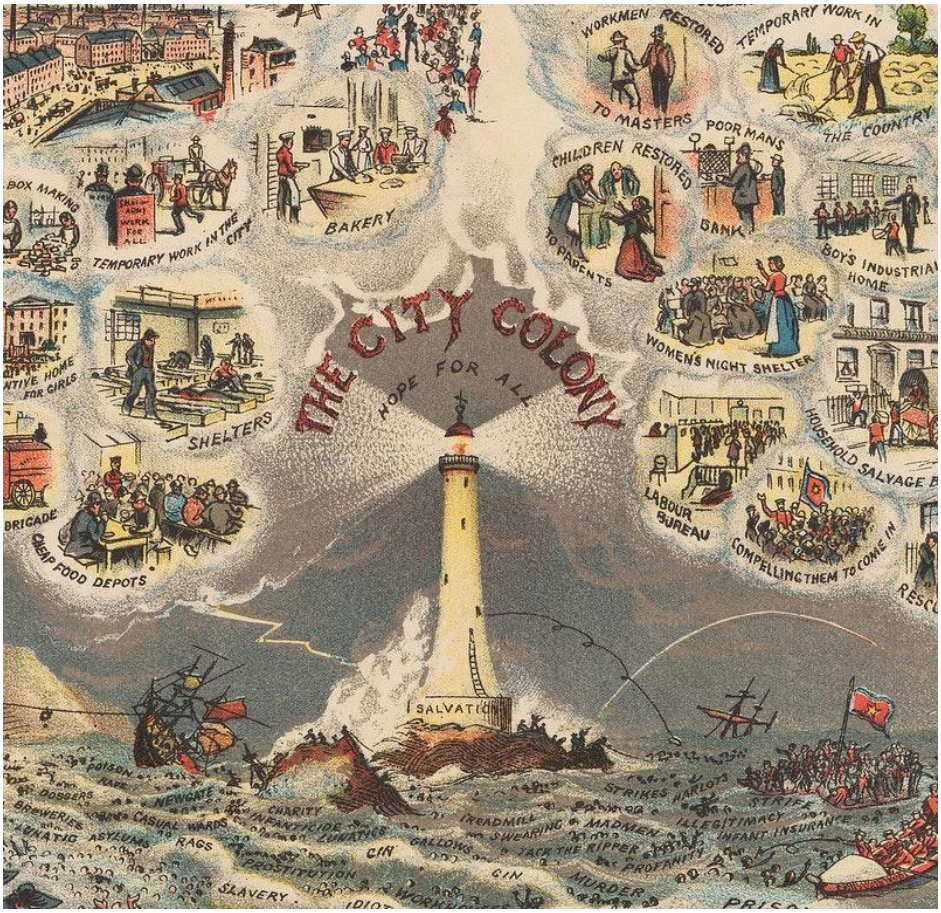
The reason man does not accept this is that he is by nature functioning at a different frequency to God. Natural man is by nature a "child of wrath". *Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were* ***by nature the children of wrath****, even as others*. He is without sense of the things of God, *1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned*. We will never ever persuade man about the things of God unless He first enables their mind.

When we look at Creation or evolution, we are always looking backwards. How helpful this is to us now, I dispute. It seems to me that the way time flows is forward and because of that we should look forward not backward, for the past is gone. What is the future of this carefully crafted creation? What purpose does it have? What did the Creator Jesus have in Mind?

The Sun and Moon no longer have a place in the new creation. *Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof*. Why? Because all that they signified is summed up in the person of Christ, the Lamb of God. The Sun and Moon were never objects of glory in their own right but took upon themselves the glory of Christ, and as such were types of Christ. When we walk in the Sunshine or lie in its warmth we should bear this in mind, that we are basking in Christ's glory.

The sea was created to be under man's dominion. *Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth*. But in the new heaven and earth there is no place for it. *Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and* ***there was no more sea***.

The symbol of "the sea" is seen in the beasts rising out of the sea and out of the earth. *Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority*. It designates origination, representing the realm of the earth. Christ's origin is the realm of heaven, but the beasts, part of a corrupt system, come from the sea and the earth. The sea, as a body of water, symbolizes "peoples, multitudes, nations, and tongues". *Rev 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues*.



We as “fisher’s of men” cast our nets into the deep to rescue fallen humanity. *Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. Mar 1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men*. When the “fishing” ceases at the end of the world the “sea” will be no more. It stands as a symbol of the present world.

What of the animals that Christ created? We have a certain love towards the land animals, not all of them, but certainly more than we do to a fish. They are warm blooded for a start and they do show some intelligence. What is the future for these creatures that have in one way and another given us so much pleasure and service? With no sea, the fish do not have a future and indeed we do not see them or have mention of them in the new Heavens. Are animals consigned to oblivion?

Let us try and ascertain their purpose. Adam was master over them and called each by name. *Gen 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: **and whatsoever Adam called every living creature, that was the name thereof**. Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.* Adam’s desire to name each one is endorsed by Christ.

They were preserved through the Ark of Noah, not all of them, but the select number of them. *Gen 6:18 But with thee will I establish my Covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. Gen 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female…….Gen 7:2 Of every* ***clean beast*** *thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Gen 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth*.

We get an insight into their purpose here. The animals are "clean and unclean". There is a ritual sense of clean and unclean, long before the law. Why? What did this signify? Could one animal be "clean" and another "unclean" when the creation was declared good? Did God make some of His creatures as lesser beasts than others? No, they were created so to be an example to men of man's own uncleanness. Kosher laws existed not for the sake of the law, to just do it without mistake, but to teach us through the nature of association that we were unclean in the sight of God. The differences that made the animals clean or unclean was a difference between them and us. The clean animals had the features most unlike us and the unclean were most like us. This helps us remember them. (Leviticus 11 v 1ff). And remember they were only unclean in Death, hence you could ride a camel, but not eat it.

Animals teach us spiritual lesson, the Lion, the Fox, the Ant, the Spider, the Serpent, the Bird, the Eagle, the Hart, the Wolf, the Pig, the Dog, the Goat, the Sheep and the Worm all have lessons for us. They also teach us good behaviour. *1Co 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 1Co 9:10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope*. And the greatest animal is the Lamb, *Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world*.

We are told that, *Rom 8:22 We know that all creation has been groaning with the pains of childbirth up to the present time. Rom 8:23 However, not only creation groans. We, who have the Spirit as the first of God's gifts, also groan inwardly. We groan as we eagerly wait for our adoption, the freeing of our bodies from sin.* GW. All of Creations groans because it was put under the condemnation of man. *Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption* ***into the glorious liberty of the children of God****. Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.*

This is a sign of hope for the creature that was put under bondage, in fact it says that they shall be delivered from the bondage of corruption "*into the glorious liberty of the children of God".* Like the sparrows, God has His eye on them. *Luk 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Luk 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows*.

Yet here is a mystery, if God redeems the creature, where is it in the new creation? We do not see cats and dogs walking the pavements of the New Jerusalem, oxen and asses braying in the heavenly Zion. Where did they go? Well, they have served their purpose and we do their memory well if we learned the lessons they taught us. It is not so much that they will be in the Kingdom, but that they will not be in the form that they are now. They will not have physical bodies any more than we will.

1Co 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 1Co 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body. 1Co 15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.1Co 15:40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 1Co 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 1Co 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 1Co 15:44 It ***is sown a natural body; it is raised a spiritual body.*** *There is a natural body, and there is a spiritual body. 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit*.

It may be that the whole of the creation is taken up in the manifestation of the Cherubim. *Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Rev 5:7 And he came and took the book out of the right hand of him that sat upon the throne. Rev 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints……. Eze 10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Eze 10:21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. Eze 10:22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward*.

The Cherubim are the representation of the Creation and form the platform, the structure, upon which the God of the Universe rides, and in this we see the forms of the Creation. Tiddles and Tinker our favourite pets will be in heaven but not in the form that we knew them. They have far more important role and not as pets!

11. Man

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. Gen 1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. Gen 1:26 ***And God said, Let us make man in our***

***image**, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. Gen 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day*.

Amid the myriad of creatures, each after their kind, and each with a partner, man, Adam is made a solitary creature. He is one of a kind. The other creations had many siblings but he had none, no one to relate to, and no one as a counterpart. God could have made Adam and his wife Eve together during the creation days, and it was not an oversight that He did not make them together. Adam had to find that there was not a help meet for him, and having found that this was so, God could make one.

*Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam **there was not found an help meet for him**. Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Gen 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man*.

The help meet was "formed", "plasso", moulded, out of Adam. *1Ti 2:13 For Adam was first **formed**, then Eve. 1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.* She was formed outside of the creation days. She is the only creature made when the six days of creation have ceased. In fact, as God rested on the seventh day, so that the woman was made on the eighth day or after. She is a NEW creation.

What does this signify? It anticipates the Church, before the fall. It is a type of the relationship between the Creator and the church, Christ and His bride, and so Adam and Eve are the model for all of creation. *Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it*;

The model for all human relationships was set down, before man sinned and therefore condemns all other relationships that man would invent, and leaves them all a perversion of God's intent. *2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

There is more too, for as Eve was taken out of Adam, so too are we taken out of Christ, since we are all one in Christ. *Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for* ***ye are all one in Christ Jesus*****,** and this was not an afterthought but was a forethought, *Eph 1:4 According as he hath* ***chosen us in him before the foundation of the world,*** *that we should be holy and without blame before him in love*: We must have had a union with Christ although we were not conscious of it.

We were like Eve, latent in Adam, latent in Christ. *Gal 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, Gal 1:****16 To reveal his Son in me****, that I might preach him among the heathen; immediately I conferred not with flesh and blood*: It was an apocalypse, a revelation of Christ in him, not a putting of Christ in him, not creating Christ in him, but a revelation, a disclosure of the hidden Christ. The veil was torn off, the new creature revealed, that which satan had tried to deface was made pure again.

This further establishes the Sovereignty of God in election, for it shows how carefully He loves us, planned everything before time, left nothing to "chance" but to each in his and her time, is revealed Christ to us.

This union is seen in the life of the saint, for where Christ is he/she is. *Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. Joh 14:20 At that day ye shall know that I am in my Father, and* ***ye in me, and I in you***. This goes beyond time to eternity and in time now, we are tied to eternity. There is the unbroken link, between time and eternity which says, "***ye in me, and I in you"***. *Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph 2:6 And* ***hath raised us up together, and made us sit together in heavenly places in Christ Jesus***:

That is why we do not go to heaven, because we are seated in the heavenlies, we are already there, because Christ is there. *Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself;* ***that where I am, there ye may be also****.* The place may be prepared for our arrival, but where Christ is, there am I.

Returning to our narrative, we have little to go on but perhaps by what is **not** there, we can make an inference. Adam was not in a liturgical relationship with God. Christian liturgy is a pattern for worship used (whether recommended or prescribed) by a Christian congregation or denomination on a regular basis. He was in a one to one personal relationship with the Creator as his Father. He would learn his duty step by step as a son.

He was not made with an innate sense of right and wrong, nor would Adam's learning would be against a background of learning laws all at once. Little by little, precept by precept he would pick up knowledge from God as he needed it. In fact his Father gave him just enough to get by. Basically, Adam was a gardener, a farmer, a man from the soil and of the soil. God did not say to him, I want you to pray twice a day and have a quiet time, He never mentioned religion at all. It seems to me "religion" is an invention of man, bringing men in subjection by rules not derived from God. Religion is learning about God from God, not giving your concept of God recognition.

Look at what God required of Adam. *Gen 1:28 And God blessed them, and God said unto them,* ***Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth****. Gen 1:29 And God said,* ***Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat****. …. Gen 2:16 And the LORD God commanded the man, saying****, Of every tree of the garden thou mayest freely eat: Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die****.*

It was every day advice about life. C H Spurgeon was fond of telling the story of a housemaid who informed him that the day she began to work for him, she knelt by her bedside and dedicated herself to keeping house for him. After prayer she asked God for a word and this is what He said, "Remember to sweep under the carpets." God is concerned with the ordinary thing, diligence matters to Him as much as devotion.

The first advice to Adam was, "be fruitful and multiply and have dominion over all creation". It is practical not religious advice. The second was "eat your fill of the plant life because that will be meat for you". He was by this a vegetarian not a carnivore, meat eating came after the Flood. Thirdly there was advice about what not to eat, "do not eat of the tree of the knowledge of good and evil because it will kill you". The tree of life was not off limits for them.

If we observe God interacting with Adam with such tenderness and closeness, it tells us as much about God as it does about Adam. Thus, God desires to relate to mankind in a more personal way than just a cosmic force or an impersonal power. He wants to teach us, guide us, overshadow us and most importantly, love us if we will let him. Yes, we are to worship Him, but He wants worship from us that never forgets to be in awe of Him, and simultaneously, never allows the awesomeness to cause us run away from Him. Far too few believers enter into this intimate kind of relationship with Christ.

God had created in man a unique feature that He did not give to the angels, the capacity for growth. If God teaches, that means we can learn. If God mentors, that means we can develop. If God advises, that means we can be persuaded. If God walks with us, that means we can walk with Him. We can become something or someone we have never been before. We can change into a character that brings us into alignment with the God's ideal for mankind. We can grow! It is promised, predicted, commissioned and expected. In fact, it has been said that if one word could be selected that would characterize Christianity, it would be the word GROW!

This may be the most critical aspect of our relationship with God. Even as a teacher, coach or parent looks intently to gauge the impact that he or she has on a subject, so also God looks for a transformational effect on each of us. This is precisely the effect that the Apostle John articulated in his letter to the church. *1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is*.

As we contemplate the fallout from Adam and Eve's disobedience, we will see the biggest difference between God's treatment of the angels and His treatment of mankind. When the angels

sinned, He cast them out with no possibility of repentance. *2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment*;

What did Adam feel when for the first time he opened his eyes? Everything was new, everything was a fresh experience, but without questioning he did as he was told. It was not a big Divinity and the small man, it was a partnership of friends. The Creator was guiding His friend through the beginning of his life.

The Lord Jesus could have spared mankind's suffering, the fall, the decent into darkness, but He did not. Oswald Chambers observed, "There can be no progress in the Christian life until we face the fact that life is more tragic than orderly". *Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* He contemplated His own demise in all that He created, lived through every moment that He would suffer and considered it a price worth paying, *Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings*.

The devil could not wait to enter the scene and spoil the Lord's creation. Thinking that he could ruin all, he could not see that Christ had ordered it so. Waiting in the wings, watching for the moment that God left man alone, he prepared his lies that would echo throughout history.

But the man was happy for now with all that the creator had given him. He was made for work, growing things, breaking the ground, it was not strenuous but a joy, it was a revelation to him how each plant grew and for that he could only praise his maker.

The two trees were a mystery to him. Why did he need a tree of life, surely he had life? Then there was the tree of the knowledge of good and evil that God had expressly forbidden him to eat. He was learning from the Lord, he did not lack any knowledge and if he did he could ask for it. It was the eating that was forbidden. So in this state Adam continued with his wife. We do not know for how long.

It is sad that our lives are plagued with sin. *Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all*. Perhaps this should caution us about being self-righteous, about looking down on some as worse sinners. We must guard against condemning men to hell, especially while they are not yet there. Everybody is a candidate for salvation, even if we do not know who it is yet, it is our task to seek and to save that which is lost.

12. The Two Trees

Gen 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou

mayest freely eat: Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The focus of the fall of man was the tree of the knowledge of good and evil. Like a box of matches to a child, like petrol to a fire, the whole device would explode in his face. Why make this tree? It was not necessary to make it unless the fall was decreed? There had to be a test of the man and this was it.

What was the tree of the knowledge of good and evil? It was a type or symbol of something. It has the following attributes...

1. Good for food
2. Pleasant to the eyes
3. Made one wise
4. Gave knowledge of good and evil
5. Kills the body and soul.

It bears more than a passing resemblance to the law as described by Paul. *Rom 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. Rom 7:10 And the commandment, which was ordained to life, I found to be unto death. Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me*.

The law is the body of regulations and the commandment a specific item of the law. The law consists of ten commands. I think it admissible to make this substitution, the **tree of the knowledge of good and evil** for "law" and "commandment". Let us read it again having made the substitution.

R*om 7:7 What shall we say then? Is the* ***tree of the knowledge of good and evil*** *sin? God forbid. Nay, I had not known sin, but by the* ***tree of the knowledge of good and evil****: for I had not known lust, except the* ***tree of the knowledge of good and evil*** *had said, Thou shalt not covet. Rom 7:8 But sin, taking occasion by the* ***tree of the knowledge of good and evil****, wrought in me all manner of concupiscence. For without the* ***tree of the knowledge of good and evil*** *sin was dead. Rom 7:9 For I was alive without the* ***tree of the knowledge of good and evil*** *once: but when the* ***tree of the knowledge of good and evil*** *came, sin revived, and I died. Rom 7:10 And the* ***tree of the knowledge of good and evil****, which was ordained to life, I found to be unto death. Rom 7:11 For sin, taking occasion by the* ***tree of the knowledge of good and evil****, deceived me, and by it slew me*.

This suggests that the tree of the knowledge of good and evil was equivalent to the law of God. It was a means to knowing the law, to knowing that which was good and evil but without God, and it was an incomplete knowledge of the law. The devil's lie to Eve was that she would not die. *Gen 3:4 And the serpent said unto the woman, Ye shall not surely die: Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil*.

The devil was a liar from the beginning. *Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a* ***murderer from the beginning****, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for* ***he is a liar****, and the father of it*. He was also a murderer. He did not issue a half truth, for there is no such thing, he told a lie and as a result killed Adam and Eve. He and his wife were to die slowly, into old age with all the accompanying debilitations, but also he would die immediately, because from the moment he conceived sin, he withered and died inside, his spirit shrivelled and he was the outcast from God.

The devil thought that he had won the battle for the soul of man, not that he cared for man. His was just a selfish victory in the war against God, and he thought that he had destroyed God's creation. It was not destroyed but it was wounded.

Law cannot be known by man without God. This is a profound thought and perhaps it can be shown by illustration. Take for example, the command to tell the truth. *Exo 20:16 Thou shalt not bear false witness against thy neighbour*. Do not lie*. Pro 6:19 A false witness that speaketh lies, and he that soweth discord among brethren.* How was this conceived by Rahab?

Jos 2:2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. Jos 2:3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. Jos 2:4 ***And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were****: Jos 2:5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. Jos 2:6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. Jos 2:7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. Jos 2:8 And before they were laid down, she came up unto them upon the roof*;

She told a deliberate lie. One that seems reasonable, for one might argue the king meant the men harm if he caught them and Rahab was depriving him of the knowledge to kill them. It could be argued that she was not in Covenant yet and so it was one among her many sins which was to be forgiven. But I suggest that she lied deliberately, that she did so by the word of God which came to her and it was in consequence a righteous act. *Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also*. It was an act of faith on her part.

The law as we see so often in scripture was made for sinful man. *1Ti 1:8 But we know that the law is good, if a man use it lawfully; 1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 1Ti 1:11 According to the glorious gospel of the blessed God, which was committed to my trust*.

This does not mean the righteous man may break the law with impunity. He may not but God who is above all may do so and command His creature to disobey the law. The Lord is beyond law. There are those who think that God is subjected to the same laws as we are but he is not. He uses the law. Take this instance of how God uses it.

1Ki 22:20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. 1Ki 22:21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him. 1Ki 22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 1Ki 22:23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. King Ahab did not return from the battle that day and it did nothing to harm the Almighty's righteousness.

There is that independence from God that makes the law void, and that unchristian motive that drives it. *Mat 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Mat 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. Mat 16:23 But he turned, and said unto Peter,* ***Get thee behind me, Satan****: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men*.

Peter acted as a man would act, to save his friend, but he did not consult God to see what He would do. Again man's lack of direction from God, man's independence from God was his downfall. Another group of people had the same problem, the Pharisees.

Pharisaic teaching of the law had no room for God and a lot of room for man. In fact, all that they did was for mans approbation. *Mat 23:5 But all their works they do for to be seen of men*: Jesus said of them... *Mat 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Mat 23:24 Ye blind guides, which strain at a gnat, and swallow a camel. Mat 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Mat 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness*.

They did not do law for the right reasons. *Mat 23:1 Then spake Jesus to the multitude, and to his disciples, Mat 23:2 Saying, The scribes and the Pharisees sit in Moses' seat: Mat 23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. Mat 23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers*.

It did not make the law wrong but it made their application of it wrong. They used it to burden men, to bind them in its net and never to lift a finger to help them when they were trapped by it. They appeared alright, like a whitened sepulchre but inside were full of corruption. They were the

last remnant of the nation. *Mat 23:37 O Jerusalem, Jerusalem, **thou that killest the prophets, and stonest them which are sent unto thee**, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Mat 23:38 Behold, your house is left unto you desolate. Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord*.

The whole of the Old Testament was involved in some measure with finding what was right before God. Some men chose to follow God, calling upon His Name others thought they could go it alone.

A question we may now ask is "Did the knowledge of good and evil get passed on?" Sin most assuredly did. *Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. Rom 5:14 Nevertheless death reigned from Adam to Moses, **even over them that had not sinned after the similitude of Adam's transgression**, who is the figure of him that was to come*.

But did the "knowledge" get passed on? Did the effect of eating the tree of the knowledge of good and evil pass down to Eve's generations, to Cain and Abel? I do not think so, and the principal reason is that it was through a personal act of disobedience in taking the tree. The resultant sin, transgression of the law had far larger consequences, "***even over them that had not sinned after the similitude of Adam's transgression*** ". They had not committed the same sin as Adam, but were none the less guilty.

That is best explained in the theological term "traducianism". The word traducian comes from the Latin tradux, which means "branch of a vine." This means that every human being is a "branch" off of his or her parents. Both soul and body are generated by father and mother. This is in opposition to the creationist view that says God creates every new soul directly.

Traducianism seems to have overwhelming support from Scripture. First, God said that He had finished His work of creation on day six (Gen. 2:2) and is resting from His work (Heb. 4:4). Therefore, it would contradict Scripture if He is creating souls today. Second, the creationist perspective does not make sense of the fallen nature of man, while traducianism does. Creationists must suppose that God creates each soul with a sinful nature. However, the best explanation of inherited original sin is that both fallen soul and body are generated by the human parents. *Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:* appears to indicate that we all sinned "through one man," which points to everyone's connectedness to Adam and his original sin.

Thus far Christ has created man, and presided over his fall, but it is a fall with a resurrection. God did not leave it as a bad event and bury the memory. He determined to overcome it, through the fall of man and bring him back. This, from now on would be His mission, the redemption of many sons, through many generations, cultures, and tongues until He decreed the last individual to be saved, then comes the end.

He must first design the way of redemption, salvation from this disease of sin. *Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly. Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. Rom*

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. This was to be by death, His own death, for His people.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Not only would Christ the Creator give Himself to save His people, He would take the root cause of sin away. *Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage. Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

The Bible finishes in Revelation with the devil cast into the lake of fire where he is finally judged. *Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

O loving wisdom of our God!
When all was sin and shame,
a second Adam to the fight
and to the rescue came.

Before that came about there was a whole History of redemption to be written, lives to be lived, all in some measure illustrating that love that would be shown to each individual, the testimonies of grace, your testimony of grace.

13. Construction of the Book of Genesis

We have so far taken the book of Genesis and its utterances at face value, without establishing where they came from, and I would like to turn briefly to the subject of its authenticity.

Many pastors, writers, and even seminary professors rely on the "JEDP Documentary Hypothesis" to explain how the book of Genesis was originally written. Various sections of the Pentateuch are assigned to various authors who are identified by the letters J, E, D, and P. Hence, it is called the documentary hypothesis (or the JEDP model). As this hypothesis was developed by a number of Jewish and theologically liberal Christian scholars in the late 17th to the late 19th centuries, there were a number of different proposals of who wrote what and when. But by the end of the 19th century, liberal scholars had reached general agreement. The letters stand for:

- **J** documents are the sections, verses, or in some cases parts of verses that were written by one or more authors who preferred to use the Hebrew name Jahweh (Jehovah) to refer to God. It is proposed that this author wrote about 900–850 B.C.
- **E** documents are the texts that use the name Elohim for God and were supposedly written around 750–700 B.C.
- **D** stands for Deuteronomy, most of which was written by a different author or group of authors, perhaps around the time of King Josiah's reforms in 621 B.C.
- **P** stands for Priest and identifies the texts in Leviticus and elsewhere in the Pentateuch that were written by a priest or priests during the exile in Babylon after 586 B.C.

Then around 400 B.C. some redactors (i.e. editors) supposedly combined these four independently written texts to form the Pentateuch as it was known in the time of Jesus and modern times. For those who wish to look further into this hypothesis I recommend a good article in Answersingenesis.org.

This concept says that for many centuries the stories were passed down orally, usually with embellishments or deletions, and were not committed to writing until much later than the events they describe. Naturally, this idea does not tend to inspire confidence in the literal accuracy of the account. Thus it is favoured by theologians of a liberal bent.

Why Religious Liberalism? Why did so many theologians become critical of Biblical truth? Do they have any scientific basis for their doubts? Not really. Doubting criticism started on a large scale with G.W.F. Hegel (1770-1831), a German philosopher who taught that religion, like the rest of civilization, developed gradually. He said that primitive "cave-men" began a polytheistic worship of the things around them. Later, he said, higher concepts such as a supreme Christ evolved in people's minds.

These theories all influenced Hegel's student, the theologian K.H. Graf (1815-1868), and his student Julius Wellhausen (1844-1918). From an idea first proposed by Jean Astruc (1684-1766) they developed the "JEDP Documentary Hypothesis" of higher criticism, which said that the early parts of the Old Testament couldn't have been written during the times they described. They based this on the belief that writing had not evolved until about 1000 BC. Therefore they assumed wrongly that sagas, epics, poetry etc. which were later used to compile the Bible were passed down orally for millennia. The result was that the early books of the Bible were said to have been written by various unknown teachers during the Divided Kingdom era, beginning about 800 BC, and continued until after the Babylonian Exile.

These books are said to have been compiled or redacted from several stories, or documents, each of which could be distinguished by the name used for God. The J-Document used the name Jehovah, the E-Document used Elohim, while the D and P documents were named for Deuteronomic and Priestly. This teaching led many people to lose confidence in the Bible's authenticity.

A quasi-scientific basis for retreat from Biblical authority took root when, in 1830, Charles Lyell published "Principles of Geology," which first described the so-called "Geologic Column." Here the age of a rock stratum was supposedly given by the types of fossils which it contains. This was

uniformitarianism and had a profound influence on Charles Darwin. This idea set the stage for Charles Darwin's publication, in 1859, of his famous "Origin of Species." His organic evolution theory captured the imagination of most scientists. Within 6 years many "christians" had succumbed to its ideas.

In contrast with the documentary hypothesis, the "**Tablet Theory**" which I shall outline suggests that portions of Genesis were originally written on clay tablets by men who personally experienced the events described. The tablets were later compiled by Moses. Since the original writers were said to be eye-witnesses, their accounts should be historically accurate.

Who then Wrote Genesis? We will assume that most "good conservative Christians" probably agree that the Bible, at least in its original manuscript, was inspired by Christ, and is truth. The mechanics of this inspiration have been debated by many scholars, and that the basis for our belief that the Bible is the true and inspired Word of Christ lies in this work of the Holy Spirit of God, not the personal knowledge of the human writers. The Bible is not just an ancient piece of human literature.

Having said that, the question that remains is "Who were the human authors? How did they know what to write? How did the little historical details get preserved?" The first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) are collectively called the Books of the Law, or the Torah, or the Books of Moses. Those last four books have many verses that attribute them directly to Moses. But he's not even mentioned anywhere in the book of Genesis. Why is this?

There is considerable internal evidence, and some archaeological evidence, that Genesis was actually first written in sections, most likely on clay tablets, by a number of different men who were eye-witnesses to the actions described. These men signed their names at the bottom of their respective tablets, and later Moses compiled these tablets into what we call the "book of Genesis."

There is no real technical basis for not believing the Bible as it was written. Nowhere does the Biblical text mention anything that implies evolution, nor is there any Biblical incident that has been proven definitely wrong. The only reason to doubt the clear text of the Bible is an attempt to compromise with secularism, and its rejection of Christ. But most evolutionist scientists object just as much to theistic evolution as they do to miraculous creation.

Theistic evolution is the idea that God started or directed evolutionary processes. This view makes God a bumbling, incompetent Creator and the author of death and suffering as it puts them before mankind's sin. It calls into question the truth of Christ's Word and His character as an all-powerful, loving God. The essence of theistic evolution is "God started it all and he is still watching over his creation." Regardless of any good intentions, theistic evolutionists twist Scripture and weaken the fabric of biblical doctrine. In theistic evolution, the Bible is regarded as a collection of documents which partially contains Christ's Word. The Bible thus contains no authoritative, binding truths, but must be freshly interpreted and corrected for every era and in every situation.

Most theologians do not really understand the principles of evolution, they do not realize that you cannot just shove God into the secular theory. This compromise attempt does not really work, and it is a dangerous path to follow.

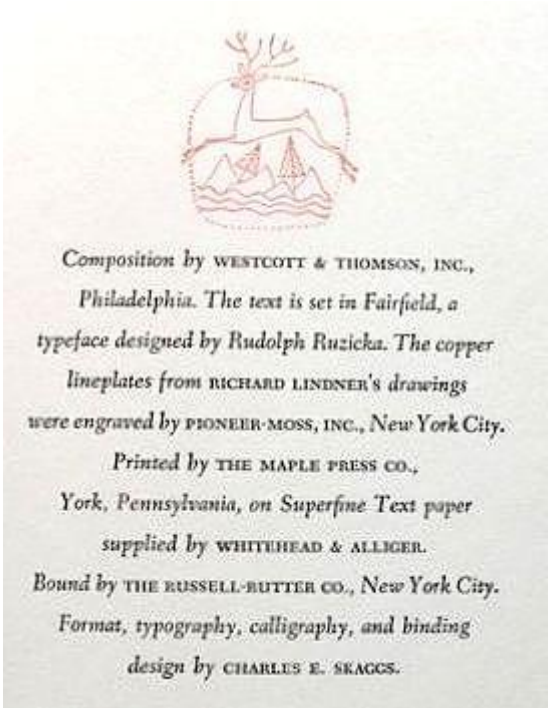
Did Hegel, Graf, Wellhausen, authors of the JDEP hypothesis, have any good basis for their theory? No, there has never been any trace of the "documents" they refer to and even in their day there had been some good archaeological finds that contradicted the very basis of their theory that said "early writing was unknown". More recently, scholars and archaeologists have uncovered excellent proofs of the truth of the Bible's historicity.

There have been complete libraries uncovered, and enough translations made to confirm Biblical events described in the lives of the patriarchs. Several of these libraries date from long before Abraham's time. Excavations at Ebla, Mari, and Nuzi have all yielded much confirmation of Old Testament history.

More than 6,500 cuneiform texts and fragments have been discovered in north eastern Iraq in the vicinity of modern Kirkuk (ancient Arrapha) and from the excavations at Yorghan Tepe (ancient Nuzi) and Tell al-Fakhar. Excavations at the modest Mitanni-period town of Nuzi have exposed various types of settlements, including the main urban, administrative, and religious centres. Cuneiform archives (both public and private) came from all of these areas, providing a rich context for understanding a relatively modest-sized ancient Near Eastern town in the second millennium BCE.

The Mari archives contained actual names used in the Bible, Peleg, Terah, Abram, Jacob, Laban, and others. These cannot be linked directly with Biblical characters, but they do show that these names were in use in those early days. The Nuzi archive had some 20,000 clay tablets; many were legal documents describing laws and customs of the land. These explain a number of Biblical incidents that used to seem strange to us, but they were simply the normal customs of that era.

The origin of the "Tablet theory" came about as a result of the study of ancient artefacts during the first quarter of the last century. During his tour of duty in Mesopotamia, where much of the earliest Bible activity took place, Air Commodore P.J. Wiseman became interested in the archaeology of that area, and especially in the many ancient clay tablets that had been dated to long before the time of Abraham. He recognized that they held the key to the original writings of the early Bible, and especially to the Book of Genesis. He published his book in 1936. More recently his son, Professor of Assyriology D.J. Wiseman, updated and revised his father's book: P.J. Wiseman, "Ancient Records and the Structure of Genesis" (Nashville: Thomas Nelson, Inc., 1985).


Composition by WESTCOTT & THOMSON, INC., Philadelphia. The text is set in Fairfield, a typeface designed by Rudolph Ruzicka. The copper lineplates from RICHARD LINDNER'S drawings were engraved by PIONEER-MOSS, INC., New York City. Printed by THE MAPLE PRESS CO., York, Pennsylvania, on Superfine Text paper supplied by WHITEHEAD & ALLIGER. Bound by THE RUSSELL-RUTTER CO., New York City. Format, typography, calligraphy, and binding design by CHARLES E. SKAGGS.

He found that most of the old clay tablets had "**colophon phrases**" at the end; these named the writer or owner of the tablet; they had words to identify the subject, and often some sort of dating phrase. Colophon comes from Greek kolophōn summit, finishing touch; perhaps akin to Latin culmen top.

If multiple tablets were involved, there were also "**catch-lines**" to connect a tablet to its next in sequence. Many of

these old records related to family histories and origins, which were evidently highly important to those ancient people. Wiseman noticed the similarity of many of these to the sections of the book of Genesis.

Many scholars have noticed that Genesis is divided into sections, separated by phrases that are translated **"These are the generations of ..."** The Hebrew word used for "generation" is **toledoth**, which means "history, especially family history, the story of their origin." Wiseman took this quotation from the pioneering Hebrew lexicographer Gesenius.

Most scholars have recognized that these "**toledoth phrases**" must be important, but they have been misled by assuming incorrectly that these are **the introduction to the text that follows**. (Several modern translations have even garbled these phrases.) This has led to serious questions, because in several cases they do not seem to fit. For example, Genesis 37:2 begins, "These are the generations of Jacob. ..." But from that spot on, the text describes Joseph and his brothers, and almost nothing about Jacob, who was the central character in the previous section.

So to recap, and this is essential to understanding what is happening, the toledoth phrases **do not occur at the beginning** of the section they relate to, **but at the end**. It is a post-script detailing the writer, it is a colophon, a description of the characters already spoken of.

Wiseman saw that the colophons in the ancient tablets always were at the end, not the beginning. He applied this idea to the toledoth phrases in Genesis, and found that in every case it suddenly made good sense. The text just before the phrase "These are the generations of ..." contained information about events that the man named in that phrase would have known about. That person would have been the logical one to write that part. In other words, each toledoth phrase contains the name of the man who probably wrote the text preceding that phrase. Or, in still other words, the book of Genesis consists of a set of tablets, each of which was written by an actual eye-witness to the events described therein. These tablets were finally compiled by Moses.

Enough archaeological confirmation has been found so that many historians now consider the Old Testament, at least that part after about the eleventh chapter of Genesis, to be historically correct. It seems strange that seminary professors often still teach the old "doubtful criticism" theories, even though the basis on which they were started has now been thoroughly discredited.

We shall look at the sections before Genesis chapter 11 next.

14. The Authors of Genesis

We saw last time that the documentary hypothesis has been discredited as a way of explaining the authorship of the Pentateuch. In its place we have been examining the "tablet theory" and its application to Genesis. Before taking up the story I want to look at the origin of written records.

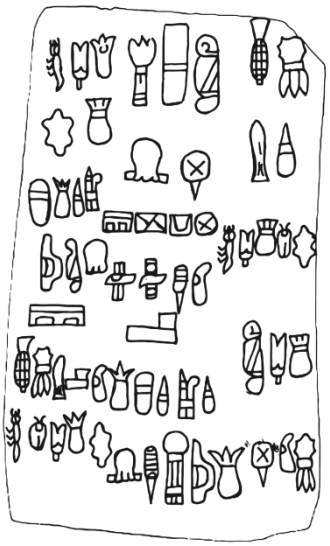
The three writing systems that developed independently in the Near East, China and Mesoamerica, shared a remarkable

stability. Each preserved over millennia features characteristic of their original prototypes. The Mesopotamian cuneiform script can be traced furthest back into prehistory to a counting system using clay tokens of multiple shapes. The development from tokens to script reveals that writing emerged from counting and accounting.

It is interesting that the earliest writing coincides with the young earth history of mankind, post flood. It does not go back in time to hundreds of thousands of years but only a brief period of time to when man was established. Its independent development in the three cultures suggests that men had a developed a common intellect and were advanced in their technology.

Men say…

> Writing was used exclusively for accounting until the third millennium BC, when the Sumerian concern for the afterlife paved the way to literature by using writing for funerary inscriptions. The evolution from tokens to script also documents a steady progression in abstracting data, from one-to-one correspondence with three-dimensional tangible tokens, to two-dimensional pictures, the invention of abstract numbers and phonetic syllabic signs and finally, in the second millennium BC, the ultimate abstraction of sound and meaning with the representation of phonemes by the letters of the alphabet.



Writing is humankind's principal technology for collecting, manipulating, storing, retrieving, communicating and disseminating information. Writing may have been invented independently three times in different parts of the world: in the Near East, China and Mesoamerica. In what concerns this last script, it is still obscure how symbols and glyphs were used by the Olmecs, whose culture flourished along the Gulf of Mexico ca 600 to 500 BC, reappeared in the classical Maya art and writing of 250-900 AD as well as in other Mesoamerican cultures (Marcus 1992). The earliest Chinese inscriptions, dated to the Shang Dynasty, c. 1400–1200 BC, consist of oracle texts engraved on animal bones and turtle shells (Bagley 2004). The highly abstract and standardized signs suggest prior developments, which are presently undocumented.

Did the written histories, the toledoths, get set down later many years after the event or were they contemporary writings? Let us examine the first toledoth, or tablet. Read from Gen 1 v 1 to 2 v 4. Tablet 1 begins with the first verse of Genesis, and ends with the toledoth phrase in Gen.2:4a[2], "These are the generations of the heavens and of the earth when they were created."

In this first tablet, there is no author's name in that closing verse. Who could have personal knowledge of what was written there? Only the Creator Himself. Christ could have written this with His own fingers, on the Tables of the Law or like He wrote in Daniel on the wall at Belshazzar's feast.

[2] "a" denotes the part of the verse refers to the Toledoth.

Dan 5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. Dan 5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Dan 5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. Dan 5:7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

It is just as possible that Christ orally dictated it to Adam. At that same time He might have been using this as a teaching tool, showing Adam how to write, and maybe this served as Adam's "practice slate." Whatever the mode, Christ was the personal author of that first tablet, the actual "Creation Account".

The basic meaning of toledoth, according to Gesenius, is "family history ... or the story of their origins." For Tablet 1, the "family" consists of the entire cosmos and its occupants. So this tablet might be thought of as "the family history of the entire cosmos and its plants and animals."

Tablet 2 begins with the next part of Gen.2:4b, "In the day that the LORD God made the earth and the heavens, ..." The closing toledoth of tablet 2 is in Gen.5:1a, "This is the book of the generations of Adam."

Many people have been confused at what they have been told were two different creation accounts in these first two chapters. But we can see that this is not correct. Chapter 1 is the only "creation account," since it gives detailed listing and timing of the creative acts of Christ. Chapter 2 does not attempt to say "This happened and then that happened." It's just Adam's own account of his own beginnings, written from his own viewpoint.

The confusion comes about because of peculiarities in words. It only shows up in some languages. The English language has definite past, present, and future tenses for its verbs, but Hebrew (the language of Genesis) does not. In Hebrew, the relative timing must be taken from the context, not the actual words themselves.

In Tablet 1 (Gen.1:1 - 2:4a), the timing is carefully told, the creation of land animals and humans took place on the sixth day, and in the order stated (first the animals, then both man and woman). This tablet is written from the Creator's viewpoint (on His tablet), and outlines the exact things He did.

But in Tablet 2 (Gen.2:4b - 5:1a), there are no timing statements. This tablet was written from a different viewpoint (by Adam himself), and describes events as he saw them. He first briefly described the area around him (in Gen.2:4b - 2:15), and the instructions and promise of a help-mate, that Christ had given him. He then told of the task that he had been given by Christ (naming the animals) and how he did that. These verses show that Adam must have been a very intelligent person and a knowledgeable taxonomist, not the ignorant "cave-man" that some people imagine.

The Hebrew words in Genesis 2:19 could have been translated, "And out of the ground the LORD God had formed every beast ..." (past tense). It seems to this writer that Adam simply put verses 19 and 20 (naming the animals) at this spot for his own convenience, not for indicating sequential action, so that he could then move on to the more important matter of the establishment of the human home, family, and population growth. In Gen 2:21 through 2:25 he used a literary flashback to describe the formation of his wife and then moved smoothly into telling of their activities together. Unfortunately, the first activity that he described involved the world's first sin, and its terrible consequences.

If this explanation is not true, then we have to consider Chapter 2 as a sequential description that conflict with Chapter 1. We are faced with a hard-to-explain situation, as follows: In 2:18 Christ promised Adam a help-mate, then in 2:19-20 He created the animals, and told Adam to name them, sounding as if one of them might be that help-mate. When that did not work out right, only then did Christ create the woman. This sounds as if Christ did not really know what He was doing, an impossible accusation! It also changes the sequence of what Christ created on Day 6, saying that He first created man, then land animals, then woman. That violates the timing description in Genesis 1, in which the timing is definitely stated.

The other tablets are as follows:

Tablet	Starting Verse	Ending Verse	Owner or Writer
1	Genesis 1:1	Genesis 2:4a	God Himself (?)
2	Genesis 2:4b	Genesis 5:1a	Adam
3	Genesis 5:1b	Genesis 6:9a	Noah
4	Genesis 6:9b	Genesis 10:1a	Shem, Ham & Japheth
5	Genesis 10:1b	Genesis 11:10a	Shem
6	Genesis 11:10b	Genesis 11:27a	Terah
7	Genesis 11:27b	Genesis 25:19a	Isaac
8	Genesis 25:12	Genesis 25:18	Ishmael, through Isaac
9	Genesis 25:19b	Genesis 37:2a	Jacob
10	Genesis 36:1	Genesis 36:43	Esau, through Jacob
11	Genesis 37:2b	Exodus 1:6	Jacob's 12 sons

"Why does a tablet end in the middle of a verse, and the next tablet start in the middle of that same verse? Why not stop each tablet at the end of a verse?" The original text was written simply with a string of paleo-Hebrew characters, with no punctuation, and that original text did not have chapter and verse divisions, those did not come along until the Geneva Bible was translated, in the 1500s A.D. Those translators did not understand the word "toledoth," and did not recognize the tablet structure. It was only in the early 1900s that the ancient libraries at Nuzi yielded the key to that puzzle. It is unfortunate that we have that confusing verse structure in our modern Bibles.

What Were the Tablet Materials? All of the original tablets have been long and completely lost, so we do not know anything about what they were like. All of what I've written above is from textual

evidence, not from physical remains. We know, from the ancient Nuzi library, that clay tablets were commonly used, at least as far back as Abraham's time. These have lasted for over 4000 years, and are still legible, in museums today. Clay is certainly a likely material for the early Biblical tablets.

However, when Jacob's descendants left Egypt, in the mid-1400s B.C., Christ inscribed the Ten Commandments on tablets of stone, on Mount Sinai. That is also a possible material for the ones in Genesis. Most of our preserved information from early Egypt is carved on the stone of buildings (and thus is not at all portable). But stone is heavier, and harder to work.

Later, papyrus and vellum (thin sheepskin) were also used, in Egypt and elsewhere. Scrolls found in the Dead Sea caves in the mid-1900s were on these materials, so they've lasted for over 2000 years. But I do not know of any proof that these materials came into use before the middle of the second millennium B.C.

There's an ancient Jewish tradition that the Torah should always be written upon leather (vellum, or sheepskin), since this apparently was the original material vehicle of its transmission (this is from R.K. Harrison).

Probably Moses compiled all these tablets into one long record, scroll, or book during the 40-year wilderness experience, described in Exodus and Numbers. I think that he probably used vellum to write on, since papyrus is rare in Sinai, and the Israelites had many sheep, thus vellum was easy to obtain.

The first five books of the Bible, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, are traditionally known as the Books of Moses, and he is quoted as the author of the last four. Nowhere does it say that Moses actually composed and wrote Genesis, but it is certainly a reasonable assumption that he was the compiler of that book.

The book of Genesis is an historical account, not an allegory. Its accuracy is assured by the inspirational guidance of the Holy Spirit. I think its details are best explained by this modified tablet theory, which offers a more satisfactory explanation of all the details, and doesn't violate any known fact. It's in good accord with Scripture, and adds the authenticity that Genesis was composed of eye-witness accounts. I believe that it's true. We would do well to simply believe the exact teaching of the Bible, just as Christ inspired it. To do otherwise is an insult to its Author, our Creator Christ.

15. Time and Toledoth

Are we living on an old earth or a young earth? What do you think? The question of the age of the earth and of the universe itself is one of the areas in which there is perceived conflict between modern science and the science of the Christian faith. In the pre-modern and early-modern periods, the prevailing view in the west was that the earth was roughly six thousand years old, a number pieced together from Old Testament genealogies. At the time, this Biblical calculation was not in

opposition to science. Isaac Newton, the greatest scientist of his age, was among those who calculated the age of the earth starting at 4,000BC.

What changed sciences view of age? What had happened between Newton's death (1727) and the philosophers who in less than a hundred years had introduced the long ages of the earth? This was the age of the "enlightenment" and against this philosophical background, Whitfield and Wesley, and many other saints fought a rearguard action to the state of the nation.

There were many academics that had bent the knee to Baal and given up the biblical view. Of a truth it could be said that these verses in Paul's epistle to the Romans summed up the whole enlightenment movement. *Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Rom 1:22 Professing themselves to be wise, they became fools.*

Erasmus Darwin (1731–1802) was a major influence on the young Charles Darwin and was undoubtedly subjected to a most diverse range of religious and philosophical ideas. His grandfather, Dr Erasmus Darwin, was a physician, a Fellow of the Royal Society and a "free-thinker". Unafraid of social stigma, the promiscuous doctor composed erotic verse, supported the American and French Revolutions and published material promoting evolutionary beliefs. He believed in a distant deity, bordered on agnosticism and derided Christianity. He recorded his evolutionary views in a number of literary works, including his Zoönomia, which Charles had read and admired. He was often referred to as the "English Lamarck", and was probably the most prominent British evolutionist of his day.

Charles's maternal grandfather, Josiah Wedgwood, who built the Wedgwood pottery business, was equally radical. Surrounded by the new engineers and scientists, and the drivers of the Industrial Revolution, he developed new production processes and perfected factory organization. Along with Erasmus Darwin, he was a member of the Lunar Society in which the élite technocrats of the new order met to discuss their world-changing ideas. (The original Lunar men gathered together for lively dinner conversations, the journey back from their Birmingham meeting place lit by the full moon).

One of these "lunar men" was Joseph Priestley, a leading Unitarian philosopher, chemist and theologian, who believed in a material world where laws of nature hold sway, everything has a physical cause and miracles have no place. Wedgwood greatly admired Priestley, and appointed a Unitarian minister to teach in a school at one of his factories where Charles's father, Robert, attended as a pupil.

The two key actors that I will focus on in this play were Charles Lyell (born 1797) and Charles Darwin (born 1809). They summed up the view of the age. Lyell started his career as a lawyer and Darwin was a theology student, only later did they enter the science field, and then without formal qualifications although they received recognition for their work. At the young age of 30 years old

Lyell was working on his Principles of Geology and Darwin was about the same age when he began formulating his Origin of the Species.

Lyell argued that the formation of Earth's crust took place through countless small changes occurring over vast periods of time, all according to known natural laws. His "uniformitarian" proposal was that the forces moulding the planet today have operated continuously throughout its history.

From 1830 to 1833 his multi-volume Principles of Geology was published. The work's subtitle was "An attempt to explain the former changes of the Earth's surface by reference to causes now in operation", and this explains Lyell's impact on science. He drew his explanations from field studies conducted directly before he went to work on the founding geology text. He was, along with the earlier John Playfair, the major advocate of James Hutton's idea of uniformitarianism that the earth was shaped entirely by slow-moving forces still in operation today, acting over a very long period of time. This was in contrast to catastrophism, an idea of abrupt geological changes, which had been adapted in England to explain landscape features, such as rivers much smaller than their associated valleys, that seemed impossible to explain other than through violent action. Criticizing the reliance of his contemporaries on what he argued were ad hoc explanations, Lyell wrote,

> "Never was there a doctrine more calculated to foster indolence and to blunt the keen edge of curiosity, than this assumption of the discordance between the former and the existing causes of change... The student was taught to have no confidence in the former. Geology, it was affirmed, could never arise to the rank of an exact science... [With catastrophism] we see the ancient spirit of speculation revived, and a desire manifestly shown to cut, rather than patiently untie, the Gordian Knot. - Sir Charles Lyell, Principles of Geology, 1854 edition, p.196; quoted by Stephen Jay Gould."

Lyell saw himself as "the spiritual saviour of geology, freeing the science from the old dispensation of Moses." The two terms, uniformitarianism and catastrophism, were both coined by William Whewell; in 1866 R. Grove suggested the simpler term "continuity" for Lyell's view, but the old terms persisted. In various revised editions (12 in all, through 1872), Principles of Geology was the most influential geological work in the middle of the 19th century, and did much to put geology on a modern footing (sic!).

The most significant influence on Charles's thinking, however, undoubtedly came from the lawyer and geologist, Charles Lyell. Lyell shared the radical Unitarian belief that the world should be explained only by the action of natural laws currently operating. He was a deist and, in his thinking, God made the universe, but then played no part in its subsequent history (except, however, in the case of the supernatural creation of man). Particularly, he espoused the principle of uniformitarianism - that "the present is the key to the past". According to this, the geological record should be interpreted by assuming that processes observed today had operated in a similar fashion in the past. Rivers are currently seen to be eroding valleys very slowly, so valleys and canyons seen today must have been eroded slowly, over millions of years. Sediments are currently deposited in lakes and seas very slowly, so, again, sedimentary rocks seen today must have been built up slowly, over millions of years. Similarly, volcanic activity is understood to be acting gradually, continuously raising or lowering land masses and continents, over eons of time (but see

the effect of Mt. St. Helens). All this was in sharp contrast to the thinking of most of Lyell's contemporaries, who saw in the rocks either a series of violent catastrophes - floods and cataclysmic volcanic activity - or the aftermath of the Genesis Flood.

So geology and biology fell to this modern idea. At the same time the scripture came under attack from the documentary hypothesis, the destroying of the Mosaic authorship by the introduction of the J, D, E, P hypothesis. We have discussed this in an earlier chapter of this volume. Going by the lofty title of Higher Criticism, this put another nail into the coffin of the "Church". But it takes little effort to see that it was the devil's attempt to remove Christ from the pages of history, from all science and faith.

Some ministers opposed the "downgrade", for example Charles Spurgeon, but he was in a minority. On October 1, 1861, Mr. Spurgeon gave, in the Metropolitan Tabernacle, a lecture which was destined to attract more public attention than any which he had previously delivered. It was entitled, "The Gorilla and the Land he Inhabits," and was largely concerned with the volume, then recently published, and severely criticised, Explorations and Adventures in Equatorial Africa, by Paul B. Du Chaillu (John Murray). A. H. Layard, Esq., M.P., presided, and by his side sat M. Du Chaillu. Spurgeon said:

> (Coming to the gorilla, a stuffed specimen of which was on the platform) "He is an enormous ape, which claims to approach the nearest to man of any other creature. How nearly he approaches, I leave you to judge. Contemplative ape true, his claim to be our first cousin is disputed, on behalf of the koolo-kamba (chimpanzee), by several very learned men. If we should, therefore, admit you (addressing the gorilla) to be man's first cousin, we fear that the koolo-kamba might institute a suit at law to claim equal rights, and so many cousins would be far from convenient.
>
> Besides, I have heard that, if we should admit this gentleman to be our cousin, there is Mr. Darwin, who at once is prepared to prove that our great-grandfather's grandfather's father, keep on for about a millennium or two, was a guinea-pig, and that we were ourselves originally descended from oysters, or seaweeds, or starfishes. Now, I demur to that on my own account.
>
> Any bearded gentleman here, who chooses to do so, may claim relationship with the oyster; and others may imagine that they are only developed gorillas; but I, for my own part, believe there is a great gulf fixed between us, so that they who would pass from us to you (again turning to the gorilla) cannot; neither can they come to us who would pass from thence. At the same time, I do not wish to hold an argument with the philosopher who thinks himself related to a gorilla; I do not care to claim the honour for myself, but anyone else is perfectly welcome to it.
>
> "Seriously, let us see to what depths men will descend in order to cast a slur upon the Book of God. It is too hard a thing to believe that God made man in His own image; but, forsooth, it is philosophical to hold that man is made in the image of a brute, and is the offspring of 'laws of development.' O infidelity! thou art a hard master, and thy taxes on our faith are far more burdensome than those which Revelation has ever made. When we have more

> incredulity than superstition can employ, we may leap into infidel speculation, and find a fitting sphere for the largest powers of belief.

But despite the humour the downgrade had set in and the argument had seemingly been lost. "At the church-meeting, held October 14, 1861, from which the Pastor was absent through illness, the following resolution was proposed, seconded, and carried unanimously:- 'That the members of this church, constantly refreshed by the gospel ministry of their beloved Pastor, and deeply obliged to him for the lectures he gives upon secular and social subjects, have noticed, with sincere regret, and heartfelt sympathy with him, the scandals heaped upon his name by the public press, and beg to express to him their most loving confidence, their strong desire to endure with him a full share of his reproach, and their full determination, by God's help, to bear him constantly on their heart in prayer.'

The Eugenics movement in American, Britain and Germany are the testament to Darwin's logical outcome to his theory. The concentration camp, the T4 programme to eliminate the disabled, the compulsory sterilisations in America all testify to developing the superman or supermonkey depending upon where you stand. As to man's mind that was being manipulated by pseudo science, and Freud and his descendents would absolve mankind of any responsibility for the actions and put it all down to causes beyond them. It was not long before the birth control movement led to "free love", abortion on demand, followed by the acceptance of homosexuality, then all manner of sex types. Life is manipulated at every turn with no law to regulate it and it has never been a more unstable world. This is the crumbling edifice of the enlightenment and it occurred through a simple rejection of Christ.

The age of the universe is fixed by the six day of creation and the time between then and now. How do we know? We take the Bible to contain the record of the creation. Do you believe this? I was brought up in this evolutionary world and with its science I was fed a good dose of its morality. I swallowed it in copious measure, unthinkingly and became a product of its system. Since I found Christ or rather that He found me I have been unlearning what I had been taught.

I had accepted the long ages of the earth but why? Because it was taught by people who had become socially acceptable. They were turning every occasion where Christ could be worshipped into a mockery. Look at the damage inflicted by David Attenborough, the evolutionary champion of the BBC. After noting that credit for the world's diversity should go not to a god but to natural selection, Attenborough summons up the image of an African boy with river blindness, caused by a worm whose only host as an adult is the human eye. As Sir David says, "If you're telling me this god in whom you believe specially created this worm in order that it could do that, than I don't believe he can be an all-loving God, for a start."

It is not a very convincing argument from this enemy of Christ. Who said that God was "all loving", He did not, who said God created this worm especially to eat into the eye, He did not. His argument from his own belief is worthless because it is a straw man. It is a story he made up, typical of an evolutionist for the sole purpose of desecrating Christ. He will learn this eventually.

16. Men or Myth

We have seen how men belittle Christ and through their own wisdom deny His authorship and ownership of the Creation. It is one thing to be in full vigour, to possess ones faculties, to have the arrogance of youth, and this was true for Lyell and Darwin who were about 30 years of age when they began to deceive men, but it was a different matter as they approached the end of their lives.

> Now almost blind and in parlous health, Lyell had generously applauded Tyndale's fillip to 'you and your theory of evolution', whatever his qualms about the 'fearless out-speaking.' More than ever he was absorbed in the question of a future life, and he let it show. Darwin could offer little comfort. Many 'accepted it by intuition', 'and I suppose that I must differ from such persons', Emma[3] included, 'for I do not feel any innate conviction'. Still, to be in 'circumstanced as you are' was a ghastly thought. Darwin knew that if he were blind, without Emma, and facing the end, the problems of the hereafter would 'recur in the dead of night with painful force.'

Darwin knew next to nothing about human life. He at that time only knew of 15% of the species we do. He thought life was as simple as a blob of jelly. He proposed a mechanism called 'natural selection' as the differential survival and reproduction of individuals, due to differences in phenotype (the observable characteristics). Charles Darwin popularised the term "natural selection", contrasting it with artificial selection, which in his view is intentional, whereas natural selection is not. But such a term "selection" implies intelligence and a 'selector'. In Darwin's world, in fact in all evolutionist views, it is blind chance making any selection and survival is of those who survive.

The more time and energy that man puts into study of the natural world the more complex he finds it and the more puzzling it becomes. From a microscope to a telescope, the more we see the more mysterious it becomes, the further from understanding origins we grow.

What do we know? How about Adam's age at creation? We know that he could reproduce, that he had language skills (what language we know not), he had reason, he had no omphalos (a belly button) and he was uncircumcised but not much else. We do not know his skin colour, his eye colour, his hair colour, his blood type, his build, or his height. In his genome he had all of the genes necessary to express humanity, even I think, some genes which have died out, for example "gigantism", but more of that later on.

Was he curious about his origin? It does not appear so, and he never asks "why have you made me so?" It may be that Christ his creator looked so like him he had no need to ask that question, after all Adam was looking at Adam. As we know from the New Testament it was Christ who Created all things and it does not seem unreasonable that if man were made in God's image, he would be made, at least physically, like Him. Adam and Christ were like twins. And I do not see the conversation as being other than with a brother. Adam was not a slave. If Abraham was a friend, this man Adam was also a friend. *2Ch 20:7 Art not thou our God, who didst drive out the*

[3] His wife

inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

He somehow knew that the Creator had made all the creatures out of the same earth as him but he did not know the time scales. *Gen 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof*.

He was aware of the creation of Eve for he 'saw' the miracle of Eve at first hand. He was put to sleep and when he woke up there she was. In the blink of an eye, fully formed, fully functional, cloned from Adam's rib. *Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Gen 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man*. God chose from Adam the one bone that could regenerate itself. So, even though he likely had one less rib bone for some period of time, we still observe perfection and completeness in Adam physically before the Fall due to the regenerative capability of the ribs.

Adam must have had a creationist view, but at the same time the creation had been given the appearance of age. He opened his eyes on the sixth day, but evening preceding morning, so he could have been created at night, to see the majesty of the heavens and watch his first sunrise, to see the earth in its glory. He saw himself full grown, he saw the creatures fully grown, a process he would discover, took many years for both to achieve maturity. He saw trees fully grown, 'great whales', rivers in their beds weaving into 'four heads', a universe, everything showing age but it was an illusion of age but it did not matter.

To many though, it is Adam who is an illusion, they just do not believe he existed. He is a myth, a legend, someone who is unreal but makes the story hang together. Look at the biblical narrative however, there is not a join between Adam and Christ, like the priest's garment it is woven of one piece. Adam is as real as Seth, Seth is as real as Enos and no distinction of 'myth' is given to anyone of the descendants. One modern "theologian" has described Adam as:

> Adam may be thought of as a **unique collective individual** who embodies the complexity and potential that characterizes the human experience.

So Adam is a collective, not one man, but a group of men, and Eve must by this definition be a collective or part of the collective of Adam. Not real people, not historical individuals, just an experience of all humanity, the embodiment of an idea to tell a "fairy story", albeit one with some truth in it. What a load of rubbish. If Adam is a collective, Seth must be a collective, Enos must be a collective right down to Christ who also must be a collective. But Christ is an individual!

Christ's birth line is given in Luke 3 v 23 to Luke 3 v 38, starting with *Luk 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,* right down to Adam *Luk 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the* ***son of God.*** From Adam to Christ, there is a direct line. Adam is a historical person.

Notice this also, *Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten **Son of God**.* Both Adam and Christ are called "Son of God", not Sons of God, it is singular, again suggesting individuality not collectivism. This Adam is also not an evolutionary creature, originating by some unknown process, going through millions of years from prime-evil blob to monkey, to man. He is fully formed in the image of God. The rest of Creation is not called "a son of God".

Is this an article of faith? I use this historic document:

- **9. Of Original or Birth-Sin.** Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, φρονημα σαρκος, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.
- **10. Of Free-Will.** The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

They certainly believed in the historicity of Adam when they wrote the 39 Articles. This is the crux of the matter. This is why evolutionists do not want a creation. They do not want sin and have no need of a deliverer. It is why some of them hate His very existence.

In his youth, Charles Darwin was undoubtedly subjected to a most diverse range of religious and philosophical ideas. His grandfather, Dr Erasmus Darwin, was a physician, a Fellow of the Royal Society and a "free-thinker". Unafraid of social stigma, the promiscuous doctor composed erotic verse, supported the American and French Revolutions and published material promoting evolutionary beliefs. He believed in a distant deity, bordered on agnosticism and derided Christianity. He recorded his evolutionary views in a number of literary works, including his Zoönomia, which Charles had read and admired. He was often referred to as the "English Lamarck", and was probably the most prominent British evolutionist of his day.

The "Enlightenment" was a move in darkness, and men who were not there at the beginning of time had to find a reason not to believe, in order to free them from the constraints of Christianity. But science means knowledge, and it is here that I take issue with these men of the enlightenment and there evolutionist counterparts with them. "What is the scientific method?"

There is true knowledge and there is "false science". *1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions* ***of science*** *falsely so called: 1Ti 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen*.

What is "false science" that leads men into error concerning the faith? We shall first define a scientific method which will answer this:

> "principles and procedures for the systematic pursuit of knowledge involving the recognition and formulation of a problem, **the collection of data through observation and experiment**, and the formulation and testing of hypotheses"

I will concentrate on the phrase "**the collection of data through observation and experiment**". We may ask what is the data for a big bang, for the age of the universe, for the evolution of life from atoms. Well you say "the universe is here isn't it?" But that does not say how it got there. And I might say there is no concrete evidence of Creation Ex Nihilo, out of nothing, that too is an article of faith, whether you believe the Bible account or not.

We can go only so far with actual evidence, which at some stage peters out, and we are left staring into a void. Some like to fill the hole with imaginary events. The female astronaut from the UK said yesterday, that alien life was likely among us but we just could not see it, and she produced no scientific evidence for her statement. She might as well have said tooth fairies were among us. But because she has credibility, at least from the secular scientific community she is believed. But go back to our definition, "**the collection of data through observation and experiment**", and you will find none of this evidence. She should keep her misleading ideas separate from science. Always ask a man for "evidence and proof" of his hypotheses.

We are left with these views of life but we have a more sure word, the Bible. Why do I take the Bible as "the collection of data through observation and experiment?" it is because I believe the Creators word more than that of man. I believe Christ the Creator above man. I believe that He who came in flesh to deliver me from the power of sin, who cares for me and will deliver me from this body of sin and death, is faithful and true.

We have been sold a false view of life and a false view of time. For all men it is running out and when thoughts turn to the end of life all manner of doubts set in for the unbeliever. You say, that you have your views and they are different to mine, but is there any evidence that your views are correct, do you views have any evidence?

The Psalmist had a view on life which will sustain the believer. He said, *Psa 31:15 My* ***times are in thy hand****: deliver me from the hand of mine enemies, and from them that persecute me*. He did not say time, my time is in your hands, but my **times.** Not just me and my life, but the time in which I live, all that surrounds me. Cocooned in the Divine hands of Christ, protected by the bloodied nail marks of the Cross, we are surrounded by the everlasting arms of God.

I am too small and insignificant, as one said, *Psa 8:3 when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? Psa 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Psa 8:6 Thou madest him to*

have dominion over the works of thy hands; thou hast put all things under his feet: Psa 8:7 All sheep and oxen, yea, and the beasts of the field; Psa 8:8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. Psa 8:9 O LORD our Lord, how excellent is thy name in all the earth!

What wonderful hands!

17. Sin, Death, Righteousness and Resurrection

The most important thing in Christ's word is not the physical world in which we live, or the exact detail of how it came about. As we have seen how it arose, exactly, is a cause of much argument and yet the Lord could have put it beyond dispute, if it mattered that much. It is something you will have to take by faith. It is but a substrate, upon which is cast the reality of the realm of life, sin and death.

The thing that really should occupy our thought is why we are like we are, engaged in all manner of crimes, wars, deceit, lies, murder, thefts, extortion, self-gratification, sexual deviancy. Man is according to the evolutionist, advancing, developing becoming a higher creature but in reality is reverting to the beast. This was not missed by Daniel the Prophet, who told of the declining kingdoms of man. *Dan 2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. Dan 2:32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, Dan 2:33 His legs of iron, his feet part of iron and part of clay. Dan 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces*. It was a world in decline and it has gone further downhill.

Life has also declined in physical terms. There are over 6,000 genetic disorders, many of which are fatal or severely debilitating. A genetic disease is caused by a mutation in DNA and can be divided into 4 major groups: Single-gene mutation; Multiple genes mutations; Chromosomal changes and Mitochondrial mutations. It is not all due to genetic decline, but a large part is it seems, due to copying errors. We are not as fit as our ancestors, despite what the evolutionist says.

What is the cause of this? We believe that it is due to sin entering the world, a spiritual cause of death and destruction. It explains the entire decline, as men have brought sin towards the final harvest. All of this came about by eating the forbidden fruit, and some would say that is a disproportionate response to the crime. Sin and death as the result of eating a fruit, lameness and blindness coming upon men, death and destruction. *Deu 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.*

The Bible describes the state of man due to sin in his life. *Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no*

law. Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Is it a disproportionate response? How could a loving God turn on His creation in an instant and send their souls on a course to hell? How could He become so fierce? If you are puzzled by this then you have a low view of sin. I imagine you have a "world view" that says something like, it is a good world and only some people are bad and that God is a loving God, and that you will have a long life in the eternal sunshine of God. It is a delusion that shows we have no idea w**ho** we are dealing with and we have no idea of the consequences. We are so used to living among the dead, walking amongst the living dead, so used to the corrupt stench of humanity that it has become normal to us.

We have unfortunately become deceived by sin and we have very little idea of sin from a Divine point of view. Sin is a nail in the hand, a stripe on the back, a thorn in the brow, the rejection of all that Christ stands for. It is far more than a remote misdemeanour, it is personal and it hurts Him more than we could ever think.

Try and see sin from Jesus point of view. He made the heavens and earth and all creatures, giving man charge over creation only to see man turn his back on Him. I speak as a man, but how would we feel due to the rejection? The holy nature of God has only one response to this and that is separation because that is part of the Holiness of God. He dwells in a different realm to man and that is His nature. *Exo 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground*.

It is like He has a sphere around Him, protecting Him from the profane, a sort of force field that if the unholy touch it, it kills them, like when Uzzah's hand stretched out to the Ark of the Covenant to steady it he was killed, like Nadab and Abihu who offered strange fire, fire not from the altar, approached the Ark, and they were fried.

Whenever the Throne of God appears to men it is protected by Glory and the living creatures. *Eze 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. Eze 10:2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Eze 10:3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Eze 10:4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory*.

Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. This is the God with whom we have to do! In the tragedies of our daily life men cry out to "god" only when they have need, thinking that He is on tap to meet there demands, no wonder there is no answer. It was answered at the gates of Eden. *Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the*

tree of life. You wanted your own way without My help, now you have it and the consequences that go with it.

Jesus told a story. *Luk 13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. Luk 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? Luk 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luk 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? Luk 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish*.

The men on whom the tower of Siloam fell were bad people, the Galileans whose blood Pilate mixed with sacrifices were bad people, but they were not worse than the rest of mankind. You think that because they suffered such horrors they must have been particularly nasty but they were not. They were like all men, sinners in need of repentance, and these things will come upon us if we do not repent.

We think that we are alright by nature yet plainly we are not. There is this gulf of sin, there is this Holy God, now untouchable by man all through this man Adam's sin. We do not hear Him clearly, in fact in the Old Testament He was muffled and we hear Him through the curtain of His Holiness and He sounds different, distant and severe.

But Adam did not conceive the rebellion, and we take heed of another actor in the field, the father of a lie, the roaring lion, the arch deceiver. This foul creature whispered death and received the first curse. *Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*. This rebel, satan, still inspires men to join his rebellion, and fight against Christ the King.

How did Christ, seeing the fall of man, reconcile him without contradicting His nature, without compromising His Holiness, punishing sin, as it deserved, yet at the same time delivering from sin, punishing man by giving him death, but delivering him from death. How did Christ reconcile with sinful men?

This is where I think that we see the doctrine of the Trinity come to the fore as a practical doctrine. It is one thing to have a doctrine to be held as orthodox, but it is another to have a doctrine as orthodox and practical.

There is a misconception that has been taught through the years. We have been taught that only one person of the Trinity took part in the plan of redemption. But Hebrews 9:14 tells us that Father, Son and Holy Spirit all had a part. **The Father received the offering of the Son through the Holy Spirit**. *Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: Heb 9:14 How much more shall **the blood of Christ**, who through **the eternal Spirit** offered himself without spot **to God**, purge your conscience from dead works to serve the living God? Heb 9:15 And for this cause he is the mediator of the new*

testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Before the fall of man, the three persons, in concert, without contradiction to their very nature agreed to redeem a chosen race. The person of the Father agreed the sacrifice and what it would be to make atonement. The Son agreed to lay down His life for His people. The Spirit of God agreed to bear the offering and the results to the chosen ones. *Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*. It was a work designed by the Godhead.

I do not doubt that the fall had an impact on Christ even though He had permitted it, and planned for it. Like a child going away from the parent is hard to bear, doubly hard to bear, because in letting them go, there is the restraint which must stop you going after them, if they will be truly saved. It is the story of the Prodigal son. *Luk 15:11 And he said, A certain man had two sons: Luk 15:12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. Luk 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. Luk 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. Luk 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. Luk 15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. Luk 15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! Luk 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, Luk 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants. Luk 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

The Father let his son, Adam, go and not just go but experience the complete depths of sin. It was something the son would never know unless he was given over to it. Living in his father's house, he would be protected from the world, safe from the effects of sin. The angels see what sin does but have no knowledge of the grief and sorrow it brings, unless they are fallen, but unlike man they are then irretrievable. But man, in his short life, experiences sin and suffers the punishment of it. Throughout the history of man, he has been learning what sin can do to him.

The words of the father are encouraging for the prodigal. *Luk 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found*. Found and repentant, dead but alive, lost and found but above all, when he came to himself he knew where he wanted to be.

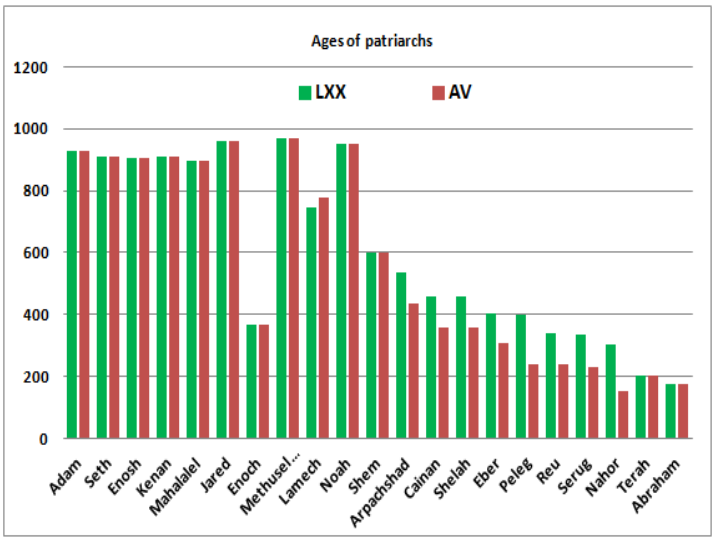
The devil makes it seem so rosy, you shall be as gods he says, and so he takes you captive. You go off into sin and while some may say it is good, it soon turns sour, and having forgotten Christ there is nowhere to turn. He may be like the prodigal and come to his senses, but others will not, like some of those at Athens, the capitol of the philosophers, they laughed. *Act 17:32 As soon as the people heard Paul say that a man had been raised from death, some of them started laughing. Others said, "We will hear you talk about this some other time."* CEV.

It is no laughing matter, the choice is obvious once made, but the later in life it is left it becomes almost impossible to repent. Like Charles Lyell left pondering the afterlife without a map or compass. *Ecc 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them*;

18. Ages of Pre and Postdiluvian Patriarchs

I will tackle this subject because it is seldom faced by preachers, and because it has a bearing on the subject of the inspiration of scripture, or verbal plenary inspiration. It is often passed over, I suppose because of the difficulties of the text, and so they move swiftly to calmer theological waters! Genesis 1 through 3 is a nightmare for some and Genesis 5 to 11 is an equally bumpy ride until it settles in to the peaceable historical narrative of Abram.

The Bible states that the prediluvian patriarchs lived to an old age, over 900 years before the flood, with the exception of Enoch who "walked with God and was no more". After the Flood of Noah, which was a worldwide flood, the postdiluvian patriarchs live progressively shorter lives. Why they should live shorter lives we do not know. It is speculated that the genetic makeup deteriorated due to a change in the environment after the flood.



Jacob observes that his life is much shorter than his ancestors. *Gen 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of* ***the years of the life of my fathers*** *in the days of their pilgrimage.*

The ages as can be seen from the graph, show that through Adam to Noah the lives were consistently long (from LXX and AV Bibles). This would have allowed them to accumulate a large amount of experience over that time.

I remember doing some corrosion research at the TRL, (Transport Research Laboratory) thinking it was new, ground breaking work. An old department head came by and showed an interest, "why" he said, "we did that twenty years ago". In just twenty years that knowledge had been forgotten. With Adam he would have been wise and learned beyond all measure. Perhaps this is why vast technological leaps were made.

The procreation rate is unknown and had we not known that Adam had other sons before Seth we should have thought him quite old at the birth of his son. *Gen 5:3 And Adam lived* ***an hundred and thirty years,*** *and begat a son in his own likeness, after his image; and called his name Seth: Gen 5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and*

daughters: Gen 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

This statement shows that the generations of Adam are written from a particular perspective, that of the primacy of the generation leading to Noah. In other words, "these are the generations of Noah". It traces Noah's fathers back to the Creation. There were many other family trees that could have been made but the Bible records one and one only.

We are told nothing about population growth before or after the flood. So what is a realistic growth rate? The Encyclopaedia Britannica claims that by the time of Christ, the world's population was about 300 million. It apparently did not increase much up to AD 1000. It was up and down in the Middle Ages because of plagues etc, but may have reached 800 million by the beginning of the Industrial Revolution in 1750, an average growth rate of 0.13% in the 750 years from 1000–1750.

By 1800, it was one billion while the second billion was reached by 1930, an average growth rate of 0.53% p.a. This period of population growth cannot be due to improved medicine, because antibiotics and vaccination campaigns did not impact till after WWII. From 1930 to 1960, when the population reached three billion, the growth rate was 1.36% p.a. By 1974, the fourth billion was reached, so the average growth rate was 2.1% from 1960 to 1974. From 1974 to 1990, when the mark hit five billion, the growth rate had slowed to 1.4%. World population reached 6 billion in 1999 and 7 billion in 2011. The increase in population growth since WWII is due to fewer deaths in infancy and disease.

If the average growth rate were a mere 0.4%, then the doubling time would be 180 years. Then after only 30 doublings or 5,400 years, the population could have reached over eight billion. So a young earth is quite easily obtained from the 8 people who came through the Flood.

The population of Israelites went from 12 families to over 2 million souls in about 400 years. *Exo 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. Exo 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. Exo 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Exo 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*

The Genesis account is really written from the elect point of view, for they come through the flood. All of the generations forward, from Abraham, are looking at the people who become the chosen nation, Israel. *Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In* ***Isaac shall thy seed be called***.

This makes it quite clear that the "seed" is the focus of the generations. *Rom 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they*

were. Rom 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, ***So shall thy seed be***.

It was not speaking of all the generations that arose, the seeds of Abraham, but seed. *Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ*.

How we love to cling to that birthright that has a higher claim than morality, has a higher claim on an individual than Christ Himself. *Joh 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Joh 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Joh 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Joh 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Joh 8:43 Why do ye not understand my speech? even because ye cannot hear my word. Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

The Bible is about Christ. The record is preserved by the Creator, Christ. From the first man Adam, He preserves his line until we too are drawn in, through catastrophic flood, the destruction of the nation. *Isa 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

Now I turn our attention to the subject of the inspiration of the text. When we read Genesis we are reading a script that was determined by Athenasius. The 39 books of the Old Testament form the Bible of Judaism, while the Christian Bible includes those books and also the 27 books of the New Testament. This list of books included in the Bible is known as the canon. That is, the canon refers to the books regarded as inspired by God and authoritative for faith and life. No church created the canon, but the churches and councils gradually accepted the list of books recognized by believers "everywhere" (wherever that is) as inspired.

It was not until 367 AD that the church father Athanasius first provided the complete listing of the 66 books belonging to the canon. He distinguished those from other books that were widely circulated and he noted that those 66 books were the ones, and the only ones (according to him), universally accepted. The point is that the formation of the canon did not come all at once like a thunderbolt, but was the product of centuries of reflection.

Let us look first at the Old Testament. Obviously the first five books (sometimes called the Torah or the Pentateuch) were the first to be accepted as canonical. Of course, the Hebrews had the "Law" for many centuries already, but they certainly did not pay very good attention to it. It was probably the work of the prophets Ezra and Nehemiah that restored it to general use and fixed it once and for all as authoritative.

How about the rest of the Old Testament? The prophets' writings were also not brought together in a single form until about 200 BC. The remaining Old Testament books were adopted as canonical even later. The Old Testament list was probably not finally fixed much before the birth of Christ.

The Jewish people were widely scattered by this time and they really needed to know which books were the authoritative Word of God because so many other writings "claiming" divine authority were floating around. With the fixing of the canon they became a people of one Book, and this Book kept them together.

Nor is there a single date when we can say that the canon of the New Testament was decided. In the first and second centuries after Christ, many, many writings and epistles were circulating among the Christians. Some of the churches were using books and letters in their services that were definitely spurious. Gradually the need to have a definite list of the inspired Scriptures became apparent. Movements were rising, each one choosing its own selected Scriptures, including such documents as the Gospel of Thomas, the Shepherd of Hermas, the Apocalypse of Peter, and the Epistle of Barnabas.

Gradually they thought it became clear which works were truly genuine and which mixed truth with fantasy. By the end of the fourth century the canon was definitively settled and accepted. In this process Christians recognize the providence of God in providing us with his written revelation of himself and his purpose with the universe. Questions still arise now and then about the canon. Some wonder why just these 66 booklets were chosen. Why not 65 or 67? Why was the sometimes puzzling booklet of Jude included to the exclusion of other edifying scriptures? Here we are moved simply to trust in his providence as he led his people through the years.

But O if it were so simple as that! I do not see that these men were any more gifted than anyone else, to enable them to make such pronouncements. Who determines the "correct" providence, who interprets God's thoughts? Who has known the mind of the Lord? What about the other versions of scriptures that are accepted?

When Jerome undertook the revision of the Old Latin translations of the Septuagint, he checked the Septuagint against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew rather than Greek. His choice was severely criticized by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

The Eastern Orthodox Church still prefers to use the LXX as the basis for translating the Old Testament into other languages. For them it is the received text. The Eastern Orthodox also use LXX (Septuagint) untranslated where Greek is the liturgical language, e.g. in the Orthodox Church of Constantinople, the Church of Greece and the Cypriot Orthodox Church. Critical translations of the Old Testament, while using the Masoretic Hebrew Text as their basis, consult the Septuagint as well as other versions in an attempt to reconstruct the meaning of the Hebrew text whenever the latter is unclear, undeniably corrupt, or ambiguous.

Properly speaking, the term Septuaginta is a shorthand for 'the work of the Seventy', referring to the translation of the Torah, or Pentateuch, into Greek produced at Alexandria in Egypt in the third century B.C. According to the Letter of Aristeas, this translation was performed by 72 Jewish scholars who worked independently and miraculously produced identical translations. The original

reference of the word 'Septuagint' was not to a version of the Old Testament, but to a translation of the first five books thereof. This usage was the sole usage of the terms throughout most of the history of the church. It is only relatively recently that 'Septuagint' and 'Greek Old Testament' has come to be used as synonyms.

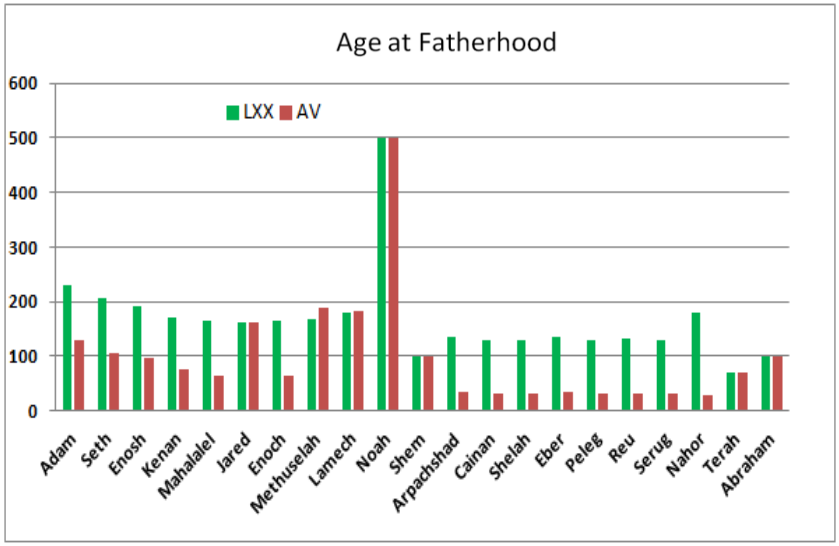
Of the approximately 300 Old Testament quotes in the New Testament, 20% are in agreement with Hebrew and the LXX Greek. Approximately 9/10 of the remainder came from the Greek Septuagint which included the deuterocanonical books (apocryphal) that the Protestants later removed. This is additional evidence that Jesus and the apostles viewed the deuterocanonical books as part of canon of the Old Testament.

The LXX certainly has some credibility. Now I do not intend to go further into the matter but leave you to decide what you will take as the "Bible", but I suggest that you be very careful about following man and his so called inspiration or interpretation of providence. You should decide for yourself because you stand alone before Christ on the last day.

I want to look at the ages of the patriarchs as detailed in the Septuagint Greek text. The Patriarchs names and order of birth are the same as the AV, which follows the Masoretic text or Hebrew text. However, it is the life ages which differ. The LXX life ages of the patriarchs differ, particularly in the postdiluvian period. They differ by as much as 1,000 years. This certainly fits the timeline better as far as the secular societies of the ancient world go.

But it leaves the question "Why the differences?" and "Which one is inspired?" To which I reply your guess is as good as mine. In its favour, the LXX is the older manuscript than the Hebrew Masoretic, so it may have precedence. The Hebrew text was put together by unbelieving Jews way after Christ and there may be a bias in that.

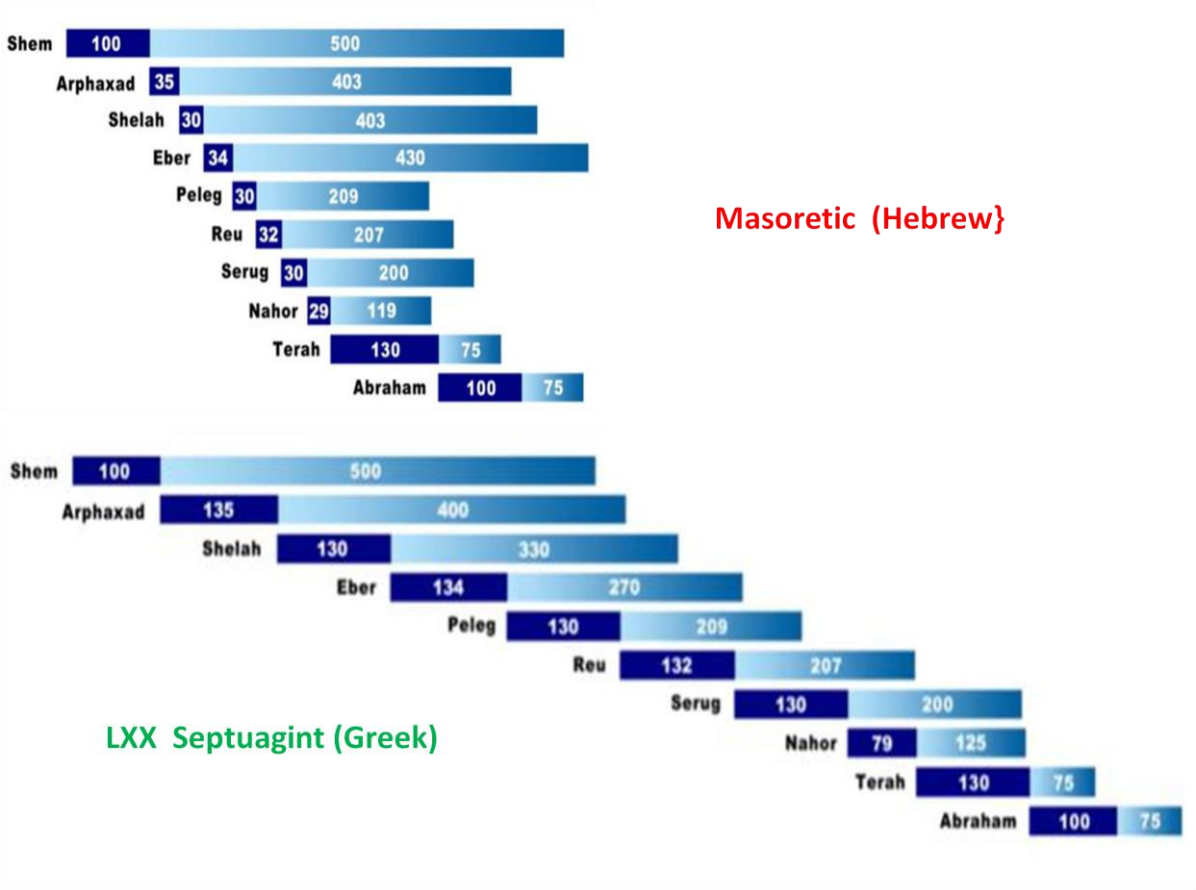
There are many reasons lost in antiquity. What is clear is that we should adopt a modified view of the "received text".



On the subject of inspiration it says, *2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*. It does not say that they are given for the purpose of disputing genealogies. *1Ti 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do*.

We do not know why the manuscripts differ and we may never know. Like a statue which gets some knocks at its extremes, is at its core the original. A nose is a nose, and you may make one for the statue, and you may be right as to its shape and there again you may be wrong. It is still a statue.

The ages of the post-flood patriarchs from the Hebrew text and Greek text.



19. Cain and Abel

Gen 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. Gen 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Not only did farming appear shortly after the Flood, but farming was also part of man's life from the beginning. Adam originally was to tend the garden provided by God (Genesis 2:15). God later proclaimed that Adam's agricultural efforts in the sin-cursed world would be fraught with laborious toil (Genesis 3:17–19). Adam's sons kept flocks and tilled the ground (Genesis 4:2). Genesis 4 further records the establishment of a city, the beginnings of a nomadic lifestyle with animal husbandry, and progress in metallurgy and music, all within just a few generations of the creation of man.

Thus, Biblical history documents human intelligence, ingenuity, civilization, and the ability to tame and shape the environment to meet human needs from the beginning. **Mankind did not have to evolve these abilities**. We are unthinking evolutionists if we have the idea that Christ created Adam to have fellowship with and gave him no faculties to do that. That he was a primitive creature, not far off from a monkey, who would have to undergo a process, taking time to bring

him to be in a condition for fellowship. One thing we learn from Christ is the He removes "process" from the equation, He removes time, He removes "those small steps" and moves rapidly to the finished product, where He can do the spiritual work.

Jesus so many times did the same thing when He became incarnate and we do not bat an eyelid. He creates eyes out of mud. *Joh 9:5 As long as I am in the world, I am the light of the world. Joh 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, Joh 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing*. He made all of the neural pathways, He made the processing of light into interpretable sight, an immense undertaking.

We believe in Jesus' miracles, but we do not believe in His miracles of Creation. We are sad creatures having two minds, for either He did both or He did none. Creation was ready to go in the day it was made, it had the technology it needed, it "knew" how to reproduce its "kinds", and it would have known how to plant and keep herds. This knowledge was intuitive.

Noah's family would have certainly preserved a substantial portion of mankind's knowledge through the Flood, and that knowledge would have facilitated the efforts of Noah's descendants to build a unified civilization on the plain of Shinar around the Tower of Babel. Thus, the fact that the Fertile Crescent's last Ice Age sediments contain evidence of many different cultures grinding and storing grain, as well as cultivating and domesticating wild plants, is completely consistent with biblical history.

Gen 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. Gen 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Worship too did not evolve. It was built into man, it was in him to worship and serve the creator. But sin had entered and that required addressing. People see ancient religions, after the flood and say that they are all signs of man seeking God, but they are not, they are man making God in his image. Do not underestimate the power of sin to deceive. Men are no different today but with a tolerant society, pan-theism is rife. They believe in the power of "magic" stones, lucky charms, horoscopes, divination, necromancy etc, and are no different to our blind forbearers. It was clearer in Adam's day, but the further from the well the dirtier the water.

Gen 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. Gen 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, ***sin lieth at the door****. And unto* ***thee shall be his desire, and thou shalt rule over him****.*

"In the previous verse, God asked Cain why he felt so much anger when God rejected his offering. God had shown favour on his brother Abel and his offering, which seems to have enraged Adam and Eve's firstborn son. God now speaks a wise warning to Cain. Cain will not heed it, but it is a warning for us as well.

God asks Cain to adjust his understanding of what is good to God's understanding of goodness. If Cain does well by God's standard, God will accept him. In other words, there is no reason for Cain to be angry about God's rejection. The cure for that rejection is obedience, if Cain does what is right, God will accept him.

If Cain insists on setting his own standards for what is acceptable, sin "is crouching at the door." That poetic phrase captures the nature of our rebellion against God. Sin desires to own us, and our refusal to let God set the standard for right and wrong in our lives is the fast track to sin.

God acknowledges the reality of human nature. We are locked in a battle with sin's desire for us (or our desire to sin). God tells Cain he is responsible to win that battle, to rule over his sin. The Hebrew terms used in this verse are exactly the same ones spoken to Eve in Genesis. *Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and* ***thy desire shall be to thy husband, and he shall rule over thee****.* These are from the root words tashuwqah, translated "desire," and mashal, translated "rule over." Despite sin's "desire" for control over him, Cain must "rule over" his temptations and not give in.

Genesis (4 verses 1 to 16) tells the beginning of human history in the wake of Adam's and Eve's sin and separation from God. This passage details the murder of Abel by his older brother Cain, the first son of Adam and Eve. They worship God, but Cain kills Abel in a fit of envy over God's rejection of Cain and his offering. After being confronted about his attitude and the simple remedy to it, Cain fails to heed the warning and still enraged, goes on to murder his brother.

Gen 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. Gen 4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: ***Am I my brother's keeper?*** *Gen 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.* The first human born on earth becomes the first murderer, and he does so in such a callous way. "***Am I my brother's keeper?"*** No, this is the devils response, you are not his keeper, you are his brother. *Pro 17:17 A friend loveth at all times, and a brother is born for adversity*. He lacked brotherly love, *1Jn 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1Jn 4:21 And this commandment have we from him, That he who loveth God love his brother also*. This verse tells us more about Cain than any other verse.

It was never said that his offering was not Biblical or worthless. *Heb 11:4 By faith Abel offered unto God a* ***more excellent*** *sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh*. It was "more excellent" but not worthless. Cain had offered his firstfruits. *Exo 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God*.

We learn from Christ that the offering is made valid by the state of the heart of the offerer. *Mat 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: Mat 5:22 But I say unto you, That whosoever is* ***angry with his brother*** *without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Mat 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother*

hath ought against thee; Mat 5:24 ***Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift***.

This was no sudden complaint by Cain. It had grown over the years, it had festered and now the boil had burst. He was angry with or without cause, he was angry with Abel, he was angry enough to kill and by this get some relief from the constant aggravation.

We also learn why Cain was like he was. He was taken by the devil, he was of the devil and doing the works of the devil. *1Jn 3:12 Not as Cain, who* ***was of that wicked one****, and slew his brother. And wherefore slew he him?* ***Because his own works were evil, and his brother's righteous****.*

Cain is like every person who is not born of God, whether he be a king, a prince or a pauper, the same cloth is on them all. *1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1Jn 3:10 In this the children of God are manifest, and the children of the devil:* ***whosoever doeth not righteousness is not of God, neither he that loveth not his brother****.*

Cain hated his brother, not because of what he did in offering a better sacrifice, not because of who he was but because of what he stood for… *2Ti 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution*.

God punished Cain with a curse. *Gen 4:11 And now art thou* ***cursed*** *from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; Gen 4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth*.

What is a "curse"? We have probably got the notion that it is like a swear word, an execration passed upon someone, a desire to bring someone into circumstances that bring them down. With God a curse is prophetic, that because you do something, or behave in a certain way, a penalty will be paid.

For example. *Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Gen 4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand*;

So Christ forces Cain to leave his family and wander the earth, but Christ also marks Cain with a promise of great vengeance on anyone who would kill him. And I would also suggest the curse went to everyone who behaves in the same way. *Gen 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him*.

The greatest curse though came from the law. *Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.* And this is why Christ died, *Gal 3:13 Christ hath*

redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: And so as man was cursed in so many ways, so shall he be redeemed from the curse. *Rev 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him*:

There is a lesson from Christ the Creator here. I have no doubt that there were many stories that could have been told of Adam and his family, but why this one, why the story of Cain and Abel. It is this, and we must heed it at our peril. It is that if you do not forgive your brother, you will not be forgiven. It must be forgiveness from the heart. *Mat 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? Mat 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. Mat 18:35 So likewise shall my heavenly Father do also unto you,* ***if ye from your hearts forgive not every one his brother their trespasses***.

Abel might have upset Cain, he might have done something disingenuous to him, been overtly flippant when Cain was being sincere and something caused a burning hatred in him. He could be like you or I, for we have done such things. But you say we have turned to Christ for forgiveness and that must have wiped the sin away. No, not at all. There is that "crouching sin" against our brother and until that is removed, leave your gift at the altar. No forgiveness is granted you, except you forgive others in the same generous, magnificent way, it was meted out to you.

Joh 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

20. Enoch the Man Who Walked with Christ

Almost a third of mankind's life on this planet is dispatched in 5 chapters of the bible. That is all that is recorded from creation to the Flood when God destroyed this ancient world, the antediluvian earth. It seems that it did not merit a second glance by Christ the Creator except for a few memorable events. Christ must have viewed His work in despair as it slid gradually toward the abyss of evil. Not all was bad and we see one man who was very close to Christ, in fact this companion of Christ was so important to Him that He "took him" to Himself. *Gen 5:18 And Jared lived an hundred sixty and two years, and he begat Enoch: Gen 5:19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: Gen 5:21 And Enoch lived sixty and five years, and begat Methuselah: Gen 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: Gen 5:23 And all the days of Enoch were three hundred sixty and five years: Gen 5:24 And Enoch walked with God: and he was not; for God took him*.

The Bible does not reveal much about this enigmatic character who appears in a long list of the descendants of Adam. Enoch holds a rare distinction in the Bible story: he did not die. Instead, God "took him away." *Gen 5:24 And Enoch walked with God. Then he was not, for God took him*. It is unusual for a man not to die and the Bible records one other man, Elijah as having been afforded

this privilege. Why? *Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*

I do not think it means that you do not please God because you are not "translated", not transported, physically. You are however, transported spiritually. *Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:* With Enoch, it appears that he was taken from the land of the living, that he went past death, he did not see it, and ended up somewhere else. It does not say where but it must have been better than here.

One minute he is walking along, talking to Christ, the world carrying on around him, the next he is in another realm and this life is over. Fully conscious, in possession of all his faculties for the whole of the transition, and his life is about to begin its second phase. It must have been a shock to those who knew him, they must have looked high and low, and some might have started rumours about him eaten by a tyrannosaur, others that he sneaked off without saying goodbye, and yet others that he had been murdered and his body buried. But the truth was that here was a man who pleased God and instead of being left on this "empire of dirt" he was taken to a cleaner place.

There was more to the man than this, and it might have been an additional reason for his removal. He was a prophet. *Jud 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, Jud 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jud 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.* Enoch did not keep silent about the sin around him. Jude says Enoch prophesied about those evil people.

Who was he prophesying to? The world then, with the impending Flood or was he prophesying to a later generation, our generation? We cannot say, but it speaks to every generation of people that ***"are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage"***.

What are we to make of "the book of Enoch" from which these words are taken? How did it get onto the Ark, how was it lost and how was it again found? (You can get a copy here https://www.holybooks.com/the-book-of-enoch-the-george-h-schodde-translation/). Because Jude quotes a verse does not mean that he accepts it all, or that it is inspired however, let us look at the history of this controversial book. The Book of Enoch is an ancient Hebrew apocalyptic religious text, ascribed by tradition to Enoch, the great-grandfather of Noah. Enoch contains unique material on the origins of demons and giants, why some angels fell from heaven, an explanation of why the Great Flood was morally necessary and prophetic exposition of the reign of the Messiah.

The older sections of the text (mainly in the Book of the Watchers) are estimated to date from about 300–200 BC and the latest part (Book of Parables) probably to 100 BC. Various Aramaic fragments found in the Dead Sea Scrolls, as well as Koine Greek and Latin fragments were proof that The Book of Enoch was known by early Jews and Christians. This book was also quoted by some 1st and 2nd century authors as in the Testaments of the Twelve Patriarchs. Authors of the

New Testament were also familiar with some content of the story. Some of the early church writers (e.g. Clement of Alexandria and Tertullian) viewed the Book of Enoch as being virtually inspired, inasmuch as they assumed that the document was quoted by Jude, and that such would suggest its divine character. Several copies of the earlier sections of 1 Enoch were preserved among the Dead Sea Scrolls.

It is not part of the biblical canon used by Jews, apart from Ethiopian Jews. Most Christian denominations and traditions may accept the Books of Enoch as having some historical or theological interest and while the Ethiopian Orthodox Tewahedo Church and Eritrean Orthodox Tewahedo Church consider the Books of Enoch as canonical, other Christian groups regard them as non-canonical or non-inspired. It is asserted in the book itself that its author was Enoch, before the Biblical Flood.

The most complete Book of Enoch comes from Ethiopic manuscripts, maṣḥafa hēnok, written in Ge'ez; which was brought to Europe by James Bruce in the late 18th century and was translated into English in the 19th century. So much for the history of the book of Enoch.

I return to the tricky subject of inspiration. *2Ti 3:16 All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2Ti 3:17 so that the man of God may be perfected, being fully furnished for every good work*. That does not answer the question because it does not say what is meant by Scripture. We protestants immediately say it means the King James Bible, but as we saw in a previous ministry, the **Greek** Old Testament was used by Christ and His Apostles not the Hebrew. It was used far more, as much as 85% more in translating the Old Testament. The KJV also goes against the scripture used by the early church, in taking the Masoretic text as its authority.

The Masoretic text was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD. The oldest extant manuscripts date from around the 9th century. That is relatively recent compared with the LXX whose manuscripts date to the first century. If age is the criteria, the LXX wins hands down.

So who gets to say that a “scripture is inspired”? A man! Yes, that is who, not God, but a fallible man looking at a text and reconciling it with his prejudices and beliefs. The ages that we saw for the postdiluvian patriarchs vary depending on which manuscript you use. Which one do you go with? You are the judge.

I realise that I am beginning to sound like a liberal heretic, and you must bear with me while I explain my dilemma. Many textbooks on theology speak of the verbal plenary inspiration of the Bible. The idea is that every word (verbal) in the entire Bible (plenary) is Holy Scripture (inspiration). This definition needs to be refined somewhat. For one thing, the words, “verbal plenary inspiration” are all ambiguous. Biblical inerrancy is the belief that the Bible "is without error or fault in all its teaching"; or, at least, that "Scripture in the original manuscripts does not affirm anything that is contrary to fact". Some equate inerrancy with Biblical infallibility; others do not.

If I look at manuscripts, I find spelling mistakes and copyist errors, these are the general type of differences found in the LXX and Masoretic texts. The so called apocryphal books like Maccabees

are excluded by some traditions and not by others. And there are other books such as Enoch which fall outside of these. How do I know what is what? What is to be believed?

I must make the point clear that I do not want to know just what is and what is not true, for its own sake. I do not want to know that, to have knowledge of what is right, for the reason that I can hold the manuscripts as objects of reverence, to hold them as sacred. I do not want to hold them as the Jews did. *Joh 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Joh 5:40 And* ***ye will not come to me, that ye might have life****.* I do not want them to be on the outside of my life. A man may know the exact truth about the books but his soul will still go to hell because he does not know Christ. I want inspiration on the inside and I want my soul to be captivated with the truth of Christ.

We take lots of information into our lives, sacred and secular, but all is filtered in the mind by the Spirit of God. Whether inspired or not, we rely on God to set us right and set us on the right road. *Rom 12:2 And be not conformed to this world: but be ye* ***transformed by the renewing of your mind****, that ye may prove what is that good, and acceptable, and perfect, will of God.*

When we came to Christ we had no knowledge of these arguments, no knowledge of the various texts, no knowledge of the bible beyond what we were told of Christ the Saviour. *Act 16:30 And brought them out, and said, Sirs, what must I do to be saved? Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house*. We grow our knowledge and like the soul that saw men walking as trees, it gradually comes into focus as the Spirit corrects us.

I came to a point where I trusted Christ but I was with no knowledge of the inspiration of scripture. I believed in Him. I recall the day exactly. My long held unbelief had turned to scepticism, and at last this had come to a point of resistance, which after wrestling with Christ I capitulated. I remember getting on my knees to pray that prayer of commitment and it was like I was saying goodbye to my life and I was on a boat drifting away from my old life. What did I know at that point? Next to nothing, but I knew the most important thing, Christ my Saviour.

So often the Christian is turned back because the devil gets him into the physical world. We learn that the letter of the law kills. *2Co 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit:* ***for the letter killeth, but the spirit giveth life*****.** But we do not believe this for so often we fail to release life and are smothered by the things of this world. We consider the work of the Spirit as a mental aberration, a thing for those Pentecostal Brethren, something expressed in enthusiasm, but not really Christian. Yet it is, and the Spirit is essential to the teaching of Jesus.

Joh 14:26 but the Comforter, the Holy Spirit, whom the Father will send in My name, He shall teach you all things and shall remind you of all things that I said to you. LITV. A **reminder** of the things Jesus taught! If you or I want to know what Jesus taught, we do not go to dead manuscripts but to the quickening Spirit, not to dead letters but in the living Spirit. *Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter*. We ask the Spirit to enable us to see the truth of the manuscript.

I say again, the veracity of the text lies **not** on the outside of us, but lies upon the inside of us. Outside lies error and ignorance, inside lies the newness of the Spirit. In this world, in all realms of

science and literature lies error. Even our genome is progressively deteriorating, generation by generation, bringing us the grave, but as Christ says, ***Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life***.

And what are we to make of the book of Enoch? I say read it, believe what you will, but ask the Spirit to guide your mind over what you read. Do the same for the Apocryphal books, do the same for the ante-Nicene Fathers, do the same for the versions of the Bible you use. Do the same to anything and everything you read. *1Jn 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world*. Enoch and his book, if it is his book, gives us a tantalising view of things to come.

The man himself, Enoch, had relatively short life for those days, about half the average lifespan. I know many Christians who are jealous of those endowed with longevity. They would give anything to have Adam's lifespan, to live long and eventful lives but they do not see the world for what it is and their heart is not in the right place. Enoch was one of those people blessed with a short life because Christ loved him. He did not have the ravages of age, the death of those around him, of seeing the wickedness of men warring and lusting, for he was taken. Look at Jacob's life and how he describes it. *Gen 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage*. Life may look rosy to begin with but it soon sours until it becomes truly miserable. Enoch was spared this and walked off with Christ, and if you ask me, he got the better deal.

Of all the son's of Adam, Enoch is given the best testimony. *Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*

21. Artisans and Artificers

We turn now to examine the line of Cain which appears in contrast to the line of Seth. We singled out a remarkable man, Enoch, who had the distinction that he walked with God and was taken. Now we look at two equally remarkable women, the first mentioned polygamists, and the mothers of Artisans and Artificers. They are Adah and Zillah.

Gen 4:20 And Adah bare Jabal: he was the father of such ***as dwell in tents, and of such as have cattle.*** *Gen 4:21 And his brother's name was Jubal: he was the father of all such* ***as handle the harp and organ****. Gen 4:22 And Zillah, she also bare Tubalcain,* ***an instructer of every artificer in brass and iron****: and the sister of Tubalcain was Naamah.*

I have said before that man has no capacity for originality except it is given him by the Lord, no thought is his except it were given him. *Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.* The Lord is Sovereign over all and that means ALL. These gifts to men are found in their genes and expressed by the will of Christ. Why though is the ability to make music, make brass and iron implements, and to have cattle given to these men and

not the others, namely, sons of Seth? It does not say that they were not given to Seth, and as I shall explain later there is every reason that they were. They are not mentioned and that should get us thinking about the talents. Why are they given to the sons of Cain?

Music was given to Jubal, but what kind of music? These generations of Cain are of their father. In fact we have a contrast between the sons of Seth and the sons of Cain, between the godly descendents and the ungodly descendents. So we might suppose that all of their inventiveness, musical talents, talents for working metals, talent for cattle ranching, were all used against God or in an ungodly fashion.

I had often thought of music as being just music, but the thought has been growing, what if there is godly and ungodly music. We listen to secular music, religious music, rock, classical, you name it, but make little distinction between them. It's the same with people, friends and acquaintances. We seldom make discernment about them, but how do they stand with Christ? People that we have a "good" relationship with turn out to be enemies of Christ. It is the same with most things, when we look at them, put them under the microscope in their relationship with Christ, we find that they do not square. *Jas 4:4 You people aren't faithful to God! Don't you know that if you love the world, you are God's enemies? And if you decide to be a friend of the world, you make yourself an enemy of God.* CEV.

We should be doing this with everything? With all the things which we touch? It is no different to the Israelite who distinguished between the animals. *Lev 11:41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Lev 11:42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Lev 11:43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. Lev 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy**: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth**. Lev 11:45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy*.

You had to keep your eyes open and be aware of what you handled in order to remain ritually clean. So today you have to keep your eyes and ears open, that you do not "*make yourself an enemy of God".* Nothing has changed.

Cain's family had these gifts but I suggest, held them in unrighteousness. One might suppose that they held them for the purpose of self aggrandisement, for self pleasure, for the purpose of becoming a chief and a ruler, but not for the purpose of serving God. These gifts could be used for good or evil, for serving self or for serving society, so how were they used?

I think that Cain had started on the path of wickedness as soon as he killed Abel. *Gen 4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand*; By the time they had got to the sixth generation, wickedness had increased, *Gen 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. Gen 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold*. The way Lamech boasts about his

murder of another, and the way he believes he can promise a greater retribution than God, shows a progressive degeneracy among humanity. Things are going downhill fast, a true devolution.

Music, metal working and cattle ranching, could be used for the benefit of mankind, but in the light of Lamech's boasting, I think they were used for the basest of causes. They made weapons to war with men, they used cattle for supplying the needs of the men fighting, they used music to gender all sort of feelings contrary to God. If there was another use of these things contrary to godliness, they found it and rejoiced in it, and it led to the global wickedness of men. No, it was not global warming that destroyed men, it was wickedness, and men should take heed of this fact.

A Christian world would not need swords. Just how we will employ our abilities under God in a perfectly Christian existence is something we wait and shall behold. But I suggest that it will have at its core, the glorifying of the Creator. Godly uses of gifts, for example, were used in the building of the Tabernacle. *Exo 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, Exo 31:4 To devise cunning works, to work in gold, and in silver, and in brass, Exo 31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship*.

Art and craft can have a place in the Christian life depending on the motive for its usage. Music can have a place in the Christian life if it is used for godly purposes. If it is used for glorifying God, if it has the desire to praise Him, if it tells stories of His power it can be a fine thing. But where music descends to self adulation, loses sight of the Creator, is noise for noise sake, drowns out God in the pursuit of man, it must be wrong.

I observe another feature of Cain's generations. The Ages of Cain's line are not given, why? I think that God does not count their lives of value. The only real value to a life is Christ in that life, and where He is rejected that life is worthless. On their tombstone Christ would write the name of the individual but not his days, lived in self service, self consumption, known unto man, but not unto God. No record remains of their life.

I do not think that God just counts the years of our lives up, adding year to year, as the Divine accountant, and when we have finished His appointed span, closes the account. He is more loving and affectionate than that, more personal. *Psa 116:15 Precious in the sight of the LORD is the death of his saints.* Rather He has for every saint, a clock running the other way, counting down the moments until He sees us forever. Every moment apart is an increase of His love. Why then does He not tell us in advance when it will be? Sometimes it would be a terrible burden to know, in fact it is a mercy we know so little how our lives will develop or we would scarce bear the pains. It is enough that, *Psa 31:15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me*.

When I was looking at the verse, *"he was the father of all such **as handle the harp and organ**"* I began to think how these abilities had arisen. He must have been musical before he developed the instruments of music. According to Scientific American,

> "at age 13, jazz great Thelonious Monk ran into trouble at Harlem's Apollo Theatre. The reason: he was too good. The famously precocious pianist was, as they say, a "natural,"

and by that point had won the Apollo's amateur competition so many times that he was barred from re-entering. To be sure, Monk practiced, a lot actually. But two new studies, and the fact that he taught himself to read music as a child before taking a single lesson, suggest that he likely had plenty of help from his genes.

A 1993 study by Ericsson and colleagues helped popularize the idea that we can all practice our way to tuba greatness if we so choose. The authors found that by age 20 elite musicians had practiced for an average of 10,000 hours, concluding that differences in skill are not "due to innate talent." Author Malcolm Gladwell lent this idea some weight in his 2008 book "Outliers." Gladwell writes that greatness requires an enormous time investment and cites the "10,000-Hour Rule" as a major key to success in various pursuits from music (The Beatles) to software supremacy (Bill Gates).

However, new research led by Michigan State University psychology professor David Z. Hambrick suggests that, unfortunately for many of us, success isn't exclusively a product of determination - that despite even the most hermitic practice routine, our genes might still leave greatness out of reach.

Hambrick and his colleague Elliot Tucker-Drob, an assistant professor of psychology at the University of Texas, set out to investigate the genetic influences on musical accomplishment using data from a study of 850 same-sex twin pairs from the 1960s. Participants were originally queried on their musical successes and how often they practiced, both of which Hambrick found to have a genetic component. One quarter of the genetic influence on musical accomplishment appears related to the act of practicing itself. Certain genes and genotypes presumably confer qualities that drive some kids to hole up in their basement and, at the expense of their family's sanity, perfect that drum fill - traits like musical aptitude, musical enjoyment and motivation, that in turn could draw reinforcement from parents and teachers, leading to even more desire to practice. Hambrick's findings don't reveal what accounts for the remaining majority of genetic influence on musical accomplishment, though he assumes it is innate differences in faculties that would logically contribute to musical ability, such as sound processing and motor coordination.

But it gets more complicated. The new findings suggest that it's the way our genes and environment interact that is most crucial to musical accomplishment. Not only do genetically-influenced qualities contribute to whether people are likely to practice, Hambrick's data show that the genetic influence on musical success was far larger in those who practiced more. It was previously thought that people might start out with a genetic leg up for a particular activity, but that skill derived through practice could eventually surpass any genetic predilections.

"Our results suggest that it's the other way around," explains Hambrick, "that genes become more, not less important in differentiating people as they practice… genetic potentials for skilled performance are most fully expressed and fostered by practice."In other words, people have various genetically determined basic abilities, or talents, that render them better or worse at certain skills, but that can be nurtured through

environmental influences. Hence Hambrick is far from down on dedication: "If you want to be a better musician, practice! If you want to be a better golfer, practice!"

Absolute pitch (AP) is ability to instantaneously identify or recreate a given musical note without the benefit of a reference tone. While rare, this is a quantifiable and complex trait. AP is thought to be both environmentally and genetically influenced. The fact that several studies connect musical ability (or more specifically, the cognitive trait AP) to genomic regions, but each study identifies different regions, further supports that idea that multiple genes and pathways are involved in this complex human characteristic.

This musical ability came about, or rather was expressed in a generation. It was genetic. It did not take millions of years and huge amounts of trial and error it was perfectly formed, in Jubal. I would suggest that many human abilities come to us readymade as part of the Creator's gifts to men. Whether men acknowledge the part God played or not, does not make any the less Divine. The man who glorifies in his own power may become terribly unstuck. *Act 12:21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. Act 12:22 And the people gave a shout, saying, It is the voice of a god, and not of a man. Act 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost*.

The sudden appearance of an ability, is all part of the Divine plan, and that He does not have to give it miraculously as it were, but it was planned before in the very creation of Adam. Adam contained the elements of his own life as well as the generations to come, all awaiting the time for Christ to bring them to pass. The tree bearing fruit after its kind.

But it is not all down to the gift in the genes as we have seen. We can become very complacent and just live off what we are given, but we have a duty to practice with the gift and get better and develop it. *Mat 25:28 Take therefore the talent from him, and give it unto him which hath ten talents. Mat 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath*.

22. The Destruction of the Old World

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown……. Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence. Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

I have taken verses 8 to 10 as a parenthesis on Noah's generation, and leaving it out gives a complete view of God's attitude towards the world that existed then.

It says "when the sons of God saw the daughters of men" but it does not say who they were. If you take the information put out in the book of Enoch it is quite clear the angels are the children of God,

> CHAPTER VI. 1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' 3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' 4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'

This is contradicted by Christ who was there at the time. *Mat 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Mat 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. Mat 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, Mat 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Mat 22:33 And when the multitude heard this, they were astonished at his doctrine*.

I have quoted the passage because we often use individual texts to prove a point, but that is not the way we should answer. Jesus Himself gives a much fuller answer than quoting a text. It is not about angels but they serves as an illustration. The story is in response to the Sadducees who do not believe in a resurrection, and they craft a story of seven brothers who all in turn marry a woman. The hope to trap Jesus by pointing out that they all married the woman, and they must all be her husband in the resurrection. So they see the resurrection as a non-sense.

Jesus could have argued that as men often have more than one wife it did not violate marriage and therefore the status after death. Polygamy was permissible under the Law, polyandry is not so clear, and so the reply would not have been satisfactory. Using the angels is an inspired reply.

They are beings that were created and span life and death, this life and the life to come but never marry. They are without reproductive capacity, so do they have reproductive organs? They are servants of God and *Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* They were beings before we were made, some of whom fell into sin, Jud 1*:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*.

The Sadducees must have believed in Angels, so Jesus uses this illustration to show that in the afterlife we shall be as the angels, neither marrying nor giving in marriage. Jesus confirms the resurrection and that we shall be conscious beings but with a change in function. That is His argument and one of the truths which He gives is that angels do not reproduce. So the sons of God

cannot be angels as they would not be able to take wives. *Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.* Angels are divine eunuchs.

That said we should not demean the role of angels for they are very real and present. *Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares*. Someone was telling a story set in his youth when he was at a Christian Camp and with some others and took part in a parody of angels.

> The youth Director hit the roof. He said that "you young people have trivialised something that is deeply sacred. I doubt whether you will have a correct view of angelic ministry ever again". He was right. Deep within me there was a cynicism towards the ministry of angels for several decades. It was only when visiting Malaysia, some years later it was overcome, allowing me to see the ministry of angels in the lives of believers. It took several decades to undo what a few flippant moments had etched into my heart and mind.

The Lord had grown tired of striving with man. *Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh*: What gave Christ the Creator such displeasure that He took such drastic measures? I might say why did He not destroy it once and for all, and not bother with an Ark to save Noah, but finish it there and then, after all it would go the same way as before, *2Pe 3:5* ***For this they willingly are ignorant of****, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 2Pe 3:6 Whereby the world that then was, being overflowed with water, perished: 2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store****,*** *reserved unto fire against the day of judgment and perdition of ungodly men*.

What was the difference between men before the flood and men after the flood? What led the Lord to such drastic action that He was prepared to wipe the creation slate clean? For a start He would not always strive with man because man was flesh and He was the Eternal Spirit. *2Th 2:6 And now ye know what withholdeth that he might be revealed in his time. 2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*:

He had grown weary of mankind's constant resistance to Him, going his own way, proudly proclaiming that he was something to be reckoned with, eventually proclaiming the he had his origin apart from Christ, writing God out of the script. Men have done this in the present age as well. *2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep,* ***all things continue as they were from the beginning of the creation.*** *2Pe 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 2Pe 3:6 Whereby the world that then was, being overflowed with water, perished.* I do not see this as the chief reason for God's anger, for that is true of men in all ages, they "do always resist the Holy Ghost".

We look for a deeper reason that caused the Lord such anguish at His Creation. There is only one thing that stands out and that is to be found in the vast ages of the Patriarchs. Why were they given

such long life spans compared with us today? It is of course all relative, but having a longer life than today marked them out as special. Perhaps they were allowed to live on this earth for a millennium to learn what it was like to have the responsibility of age, to learn somewhat of how the Creator felt towards His creation. When they had finished with this temporal realm, learned the responsibilities of stewardship, they would be transitioned to eternity without seeing death, like Enoch who walked with God and was no more. But it was not to be so.

Age is a responsibility. The more years that are added to you the wiser you should become and the more knowledge you should have, and it is for this reason the elderly should be acknowledged. *Lev 19:32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.* Men should count their days and not let them pass in self indulgence, but pass them with purpose. *Psa 90:12 So teach us to number our days, that we may apply our hearts unto wisdom*.

We live in the age of indulgence and indolence, certainly in the west, and passing time without true purpose, with triviality, is the way we indulge our lives. The one hour slot in the week is given over to "god" but when that is over it is back to self indulgence. I have deep regrets as to how I have lived my life, compartmentalising religion and my life. Like the couple who put a sign over their sink which read "Divine service conducted here three times a day", later they saw that not only did their acts of Divine worship flow into the washing of crockery, but to into everything, so they took down the sign, because it was too limiting. Divine service must be everywhere and at all times.

If it is too difficult to live like this, we should ask what we are really seeking God for. Do we seek Him for a relationship, like Paul? *Php 1:21 For to me to live is Christ, and to die is gain*. Or do we seek Him for what we can get off of Him? *Luk 17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luk 17:16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. Luk 17:17 And Jesus answering said, Were there not ten cleansed? but where are the nine? Luk 17:18 There are not found that returned to give glory to God, save this stranger.*

Christ had given mankind a long life, but he was living it for self. *Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*. A man may live for seventy years, and in that time have resisted Christ and multiplied in evil, but think if he had lived 12 lifetimes what evil he could have accomplished.

There are many evil men in the world today, but by God's mercy they finish their course sooner or later, and many do not get the seventy years. Imagine that those tyrants who stepped onto the stage of life in the 20th century had lived for 1,000 years. Hitler, Mussolini, Stalin, Mao, Pol Pot, Gaddafi among others, if they had lived a 1,000 years how terrible and terrifying the world would have become.

Imagine a person living from the age of William the Conqueror until today. He would have a memory of the kings and queens of England, not just a memory of them, but a living memory. He would have embraced the knowledge of the ages, and had by today's standards a dozen careers, obtaining excellence in them all. As he grew in knowledge and self confidence he would have found less and less need for Christ, and found satisfaction in himself. He would at some stage have considered himself immortal and viewed death as a distant haze on life's horizon. He would have

been a Titan among Titans, "*God knows you will not die*". No wonder Christ was grieved that He had made man.

The antediluvian world was filled with people hell bent on evil. It seems bad enough in today's world but if God said "*that every imagination of the thoughts of his heart was only evil continually"* it must have been a very evil world and evil was rapidly overtaking good until there was scarce a man left, even those of the seed of Abel had been overcome with the disease of sin that satan had sown in the earth. There is not much written about that old world, perhaps because there was little to write about it. We all know what sin and evil is like and its only memorial is the ever rising smoke, but no word of Babylons deeds.

We look at the decline in years that occurs after the flood, as a result of genetic decay, genetic entropy, the changing environment, change in climate, change in atmosphere and so on, but these are not causes. The cause that man's life declined was because God had given him fewer years to sort out whether he would or would not serve the Lord. He would not make an utter end of man, but neither would He wrestle with him forever. The various changes that occurred which are life limiting are the consequence of man's disobedience, not the cause of his lack of longevity.

Thorns and thistles were not the cause of Adam's hard labour, but a consequence of his sin. *Gen 3:17 And unto Adam he said,* ***Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree****, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Gen 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return*.

We must be careful that we do not see man as a victim of a powerful God, suffering perverse providence, but as a criminal, a rebel, a sinner, who when left to his self will follow evil. When God punishes, it is not without cause, and that cause is ever found in ungodliness. *2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

23. Giants and Mighty Men

Gen 6:4 There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Dr Jason Lisle of the scientific group "Answers in Genesis" was answering the question, "Has God fooled the scientists by making the universe look old when in fact it's young?" "No", he replied, "the evidence is the same for both Creationist and Evolutionist, but it is interpreted differently".

It is a reminder that not all is as it seems and as I began to think of this race of giants and to think back to Adam, I ask the question "was Adam a giant?" You see we interpret Adam as a white male

of average height a bit like the western portrayals of Jesus as an Aryan long haired effeminate hippy. I had to speculate about this as there is no hard evidence, so I let my mind wander.

Early speculation about the Earth and its centrality in the Universe was held by the church, and as part of its dogma, the Earth was the centre of the universe and the Sun went around it. This geocentric view was quite logical, after all it was the planet where God made life. It was obvious to most people (not all) that the Sun rose, went round the Earth, and set. Then the stars came out and went in the same direction and to all intents and purposes the proof was there, indisputable, the earth was the centre of the universe. But in 1614, Galileo Galilei was accused of heresy for his support of the Copernican theory that the sun was at the centre of the solar system. This was revolutionary at a time when most people believed the Earth was in this central position. In 1616, he was forbidden by the church from teaching or advocating these theories. At this point in time we have now come to understand by observation that Galileo was correct.

Most scientists (including Newton) up to the period of the enlightenment (17^{th}C) held that the earth was relatively young but there was a move towards long ages and evolution, away from the Creation of God as stated in the Bible. Speculation about the formation of the Earth centred around uniformitarianism, the theory that changes in the earth's crust during geological history have resulted from the action of continuous and uniform processes. The continents had hardly moved, and by one theory they were shaped by the slow submerging and emerging over time. Not all believed and an alternative “plate tectonics” was postulated but the prevailing dogma (scientific this time) rejected it.

Plate tectonics is the theory that Earth's outer shell is divided into several plates that glide over the mantle, the rocky inner layer above the core. The plates act like a hard and rigid shell compared to Earth's mantle. At one time, the continents were all tied together as one supercontinent, Pangaea. But the old ideas prevailed well into the 1950’s when plate tectonics was finally accepted as the scientific dogma, although many men had advocated it, it was slow to gain credence. This shows us that everything is not settled and we go on refining and redefining our arguments. There have also been some great strides over the past decades which support the creationist, the greatest being the origin and creation of life, which we see is more complex the more we examine it, refuting Charles Darwin.

Many saints died believing in a cosmology which later was seen to be false, and no doubt we too will die not seeing things clearly, and that is the nature of science. I thought back to that ancient world before the Flood, hardly believed by some Christians to exist, and what we have made of it, all interpreting it according to modern science, and I thought that since it is speculative I may as well add to the speculation.

Suppose there were giants in the ancient antediluvian world? It is not so hard to believe, after all there were gigantic animals if the fossil record is to be believed. There were dragonflies with 30 inch wing spans, ants 2 inches long the size of a humming bird, 114 foot long Argentinosaurus a sauropod dinosaur weighing up to 100 tonnes, which is the weight of a Boeing 757 jet. Despite the length of the sauropod neck it could lift a weight of 1,000 lbs, but how? It was a big world but why was it a big world? Gravity is a limit on the size of animals, no matter how much food is available. So to be the size they were gravity had to have been a lot less.

Do you remember those first astronauts skipping on the Moon's surface, their weight plus the weight of the survival suit, apparently effortless? The reason is that they weighed less, and I would weigh 29.6 lbs on the moon but 180 lbs back on Earth, all due to the different gravity. How is it possible that there was a lower gravity on Earth back then? A smaller Earth? If the earth was the size of Mars, it would be half of the present size and I would weigh 69 lbs on Mars compared to my 180 pounds on Earth.

This is not as farfetched as it seems. Some people have made a model of a smaller earth, about 60 percent of present, about the size of Mars, and found that the tectonic plates lined up much better than with a bigger Earth but with smaller seas. The question is "how do you get the extra mass when you inflate the Earth?" That could come about by the Genesis flood. *Gen 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were* ***all the fountains of the great deep broken up, and the windows of heaven were opened***.

The crust split and water came down, water up and water down. The supposed "greenhouse" or "canopy" above the Earth rained down, equal to 1.4 quintillion tonnes (1.4×1018 long tons or 1.5×1018 short tons) of water, but it is only 0.02% of our planet's total mass. Where did the remaining mass come from? How did the expansion occur?

This is my latest thinking on it and it is all speculation but it comes out of a thought what if Adam was a giant. He would have fitted in with a world of Dinosaurs, and they would have seemed less big. The reason they became extinct was due to the conditions which supported a large body no longer being there. In every age we have seen a different universe.

Our verse today said, *Gen 6:4 There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.* The word for giant here is Nephalim and it is used in *Num 13:32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. Num 13:33 And there we saw the giants (Nephilim), the sons of Anak, which come of the giants (Nephilim): and we were in our own sight as grasshoppers, and so we were in their sight.*

Is this a natural giantism, such as Adam might have had before the flood or is it genetically driven? Giantism is a serious condition that is nearly always caused by an adenoma, a non-cancerous tumour of the pituitary gland (called a benign adenoma) in patients who had excessive growth hormone (somatrophin) in childhood. Gigantism is very similar to acromegaly. Acromegaly is also caused by excess growth hormone secretion however, this happens during adulthood rather than childhood. This means that height is normal as the growth plates have fused before the excess growth hormone secretion occurs. The excessive amount of growth hormone accelerates the growth of muscle, bones and connective tissue leading to an abnormally increased height as well as

a number of additional soft tissue changes. When left untreated or uncontrolled, some individuals suffering from gigantism have grown in excess of eight feet (2.43 m) tall. The most famous example is that of Robert Wadlow, the tallest person in history at 8ft 11 in tall (2.71 m).

There was a very interesting article in the Ulster Medical Journal 2014 (May; 83(2): 86–88.) Hereditary Gigantism-the biblical giant Goliath and his brothers. It says,

> The biblical giant Goliath has an identifiable family tree suggestive of autosomal dominant inheritance (not sex chromosomes). We suggest that he had a hereditary pituitary disorder possibly due to the AIP gene (the AIP gene provides instructions for making a protein called aryl hydrocarbon receptor-interacting protein (AIP)), causing early onset and familial acromegaly or gigantism. We comment on the evidence within the scriptures for his other relatives including a relative with six digits and speculate on possible causes of the six digits. Recognition of a hereditary pituitary disorder in the biblical Goliath and his family sheds additional information on his and other family members' battles with David and his relatives.

Goliath, the Gittite, is the most well known giant in the Bible. He is described as 'a champion out of the camp of the Philistines, whose height was six cubits and a span' (Samuel 17:4). From Samuel and Chronicles (table I), we have drawn Goliath's pedigree (figure 1). A literal interpretation of the verses suggests that his brother and three sons were also of giant stature. The name of Goliath's third son does not appear in the Bible, so we have named him Exadactylus as it was said that 'he had on every hand six fingers, and on every foot six toes' (Samuel 21:20-21). Goliath's family tree is suggestive of a hereditary autosomal dominant pituitary gene, such as AIP2.

TABLE I

Bible references for the relatives in figure 1

Name	Position in Pedigree	Bible Reference
Lahmi	II:1	Samuel 21:19 Chronicles 20:5
Ishbi-Benob	III:1	Samuel 21:16
Sippai (Sath)	III:2	Chronicles 20:4
'Exadactylous'	III:3	Chronicles 20:6-7

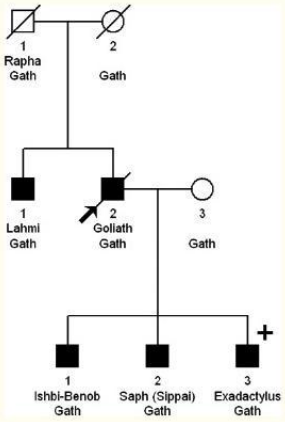


Fig 1

Goliath's Pedigree. Affected members are shaded in black. + symbol indicates exadactyly.

2Sa 21:15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. 2Sa 21:16 And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. 2Sa 21:17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. 2Sa 21:18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant (Rephaim). 2Sa

21:19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. 2Sa 21:20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant (Rephaim). 2Sa 21:21 And when he defied Israel, Jonathan the son of Shimea the brother of David slew him. 2Sa 21:22 These four were born to the giant (Rephaim) in Gath, and fell by the hand of David, and by the hand of his servants

Goliath was killed by David who threw a stone at his forehead (Samuel 17:49). This gives further evidence that he suffered from pituitary gland dysfunction; a pituitary tumour pressing on his optic chiasm, the part where optic nerves cross over in the brain), and consequent visual disturbance due to pressure on his optic nerve, would have made it difficult for him to see the stone in his lateral vision. Pituitary giants look impressive in terms of stature, but may not have speed and agility to match their perceived strength. David, having agility, particularly having declined the heavy set of armour that was offered to him, and being skilled at sling shots, may have found a way around the fearsome looking giant by firing a sling shot from the side of the battlefield.

Interestingly, the book of Samuel refers to five stones that David carefully selected for his sling from the nearby stream, and further reading of the surrounding passages shows that David's relatives were all involved in the deaths of the other giants in Goliath's family. There can be other interpretations for this and various types of symbolism, but it appears likely that several giants may have been from Goliath's family, further suggesting autosomal dominant inheritance. The reverse also almost happened-Ishbibenob, Goliath's son, is credited with almost killing David until the swift intervention of David's nephew Abishai (2 Samuel 21.16), so clearly intellect or agility was not deficient in some of the giants, and myopathy seen in some cases of pituitary disease in later life, is not a direct issue in the younger giants.

The giants from Gath were present after the Flood. One possible answer to the often raised question of why the Nephilim giants, present before the Flood were not eradicated by it, could be that new mutations in the AIP gene (or other genes) caused new families of giants to appear. There is no evidence in the Bible to suggest that the Nephilim, Rephaim or Anakim were directly related but they may have had some relations and intertwined lineage. If Goliath was the son of Rapha-he is likely to be descended from the Rephaim, but being brought up in Gath, an ancient stronghold of the Anakim, could suggest he may also have had some Anakim relatives, making his champion status even more significant in the ancient world.

There are many other instances of giants in the Old Testament.

Deu 2:11 Which also were accounted giants (Rephaim), as the Anakims; but the Moabites call them Emims……..Deu 2:19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. Deu 2:20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; Deu 2:21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: Deu 2:22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from

before them; and they succeeded them, and dwelt in their stead even unto this day: ……Deu 3:10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. Deu 3:11 For only Og king of Bashan remained of the remnant of giants (Rephaim) ; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. Deu 3:12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. Deu 3:13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants (Rephaim). ……Amo 2:9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

The old world, which we have speculated on concerning mixed marriages and giants, pales into insignificance with the violence and corruption that were endemic. We shall look at the behaviour of men next.

24. A History of Violence

We have speculated about the prediluvian world and its physical make up, but it is a subject the pales into insignificance compared with the moral state of the world. Christ has put the emphasis on the detail where He sees, and despite our curiosity about the physical state of Earth it is the moral state that we should be focussing our attention on. Christ displays His feelings so that we can feel what He felt. This anthropopathic way of teaching, is bringing the mind of God into the human realm.

Why does Jesus ask us to forgive when He will not forgive these men? *Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*. Is this a double standard? You can argue the God is not bound by the law but that does not answer the question. Of course there is no forgiveness without repentance, the two go together, *Luk 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* The men of that ancient world were without repentance and were fit for the fire.

But it is a fallacy to think that it was just a battle of wills between the men and Christ. There were three people in that relationship and we must never forget that. There was Christ, man and satan. When we see striving between men we see it as a fight between flesh and flesh, but it is not. *Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Flesh and blood is a symptom of the fight, a consequence but not the cause. The cause is "*principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*."

Now that means that whatever dispute you enter in to with a man, the cause is in the unseen world. When you have a falling out with one of God's people the cause is not Christ but satan. *Dan*

10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. Dan 10:21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. The national fate hung upon spiritual battles.

The battle was not as one might suppose with great hordes of Angels fighting with swords, after all they cannot kill each other. It may be the stuff of graphics, the wonder of "Pixel" and Marvel comics but it has no place in reality. The battle ground is the hearts and minds of the people. When Jesus was tempted by the devil, He did not fight back with an earthly sword but a heavenly one, by the sword of the word. Heb *4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

Jesus defeated satan with the word of God which was an end to all disputes, "It is written". Michael did not rail against the devil but He rebuked him. *Jud 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

Spiritual fights are not only about the Word of God. It is when they enter this realm that they get physical, but because we do not see the spiritual dimension, we neglect it. Every fight, dispute, heated word has the devil behind it. In the same breath that He commends Peter, Jesus rebukes him when satan appears. *Mat 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

We see a dispute as a personal sleight upon us, whether against our knowledge, person, family, religion, we find excuses in ourselves, and declare we are right, but we have a totally wrong attitude because we fail to see the spiritual dimension. We should see every argument in its true light, and for what it is. It is a chance to rescue our adversary from the devil. We are then no longer in a dispute but in a rescue mission. *1Jn 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it*.

We do not exercise vengeance but forgiveness. *Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom 12:21 Be not overcome of evil, but overcome evil with good*. It is the Lord who will exercise vengeance, but we are to do good to those who oppose us. *2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 2Ti 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his wil*l. There is no excuse for bad behaviour, it is unchristian.

We recapitulate on what the world was like. *Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that* ***every imagination of the thoughts of his heart was only evil continually****. Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. …….. Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence. Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth*.

We see that "***every imagination of the thoughts of his heart was only evil continually***". What does that mean? It certainly does not mean the work of the men but what they imagined they could do the works of the flesh follow on later. *Mar 7:20 And he said, That which cometh out of the man, that defileth the man. Mar 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Mar 7:22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: Mar 7:23 All these evil things come from within, and defile the man*.

The people of that old world behaved just as men do today, the same sins, although they commit them now in more sophisticated ways. *Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:* ***Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:*** *Col 3:7 In the which ye also walked some time, when ye lived in them. Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds*;

So what did make that world that was any different to the world that now is? The elect angels were still fighting the devil, God had sent His prophets to warn men of their evil ways, what was going on? I think one of the main distinctions of before and after the flood is the position of satan. R*ev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev 12:8 And prevailed not; neither was their place found any more in heaven*.

When this great battle occurs is critical to our exposition. I also point out the book of Revelation is a non-linear book (it is not one straight sequence but a series of stories relating to the same event) so we must be careful how we use it (see Revelation pp 15/16 for two structures https://archive.org/details/REVELATIONByMAW/mode/2up). The battle occurs in "heaven", not on earth, in a place where we are seated. *Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Eph 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

Heaven or the heavens, is a created space and did not exist before the Creation. *Gen 1:1 In the beginning God* ***created the heavens*** *and the earth;* LITV. There are parts of Creation that can be seen and other parts which cannot. *Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*.

So God has made a Spiritual world that cannot be seen with mortal eyes but is none the less real and He has made this mortal realm. Eventually this heavens and earth will be rolled up as a scroll and the Earth burned.

The heavens and earth are two realms of the Great King. Whereas we cannot clearly see the spiritual realm due to the fact that we are made without the sensors to see it, we can appreciate it, feel it, by the things that are done in it. *1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.* However it is possible to go from heaven to earth, *Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea!* ***for the devil is come down unto you****, having great wrath, because he knoweth that he hath but a short time*.

I place the culmination of the "battle in heaven" between the fall of Adam and the biblical Flood. *Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev 12:8 And prevailed not; neither was their place found any more in heaven. Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him*.

We see that the devil is cast out in Job, but that he still works. *Job 1:6 And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them. Job 1:7 And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in the world*.

The devil had now deployed his forces among men and they were growing in evil through his influence. Despite prophets the men's hearts were set on evil, and the only way to defeat satan was to destroy mankind, shutting off his power base. By exercising grace and mercy there would be a remnant who would populate this world and now the battle would swing to hearts and minds in this coming new world. Noah was chosen but it is inferred only he was righteous. Contemplating the fall of Jerusalem, Ezekiel, says, *Eze 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD*. Noah's family was saved by Noah's righteousness not their own.

What followed from the imagination of the heart was a history of violence. *Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence. Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth*. What forms of violence are there?

> **Economic Violence.** This type of violence is two-faced. One of them is direct and the other indirect. Direct economic violence openly affects your goods or assets. This includes theft, scams, fraud, and anything that illegally or unjustly affects your finances.
>
> **Institutional violence** has to do with mistreatment or abuse on the part of an institution. For example, if you receive bad service that causes you harm in some way. Another example of this type of violence is when medical institutions ignore or minimize your pain.

Sexual or gender violence. Even though we are in the 21st century, violence against women is still a problem. Not only that but in some cases, it has increased. This type of aggression is gender-motivated. That means that men or other women inflict violence on a woman because she doesn't do what they want or demand of her.

Cultural Violence. Most marketing promotes a way of life that many people end up copying. Experts consider that instituting this sort of hegemony is a type of violence. That's because it feeds intolerance and contempt for lifestyles or worldviews that don't conform to the dominating stereotype.

Religious violence. There are many religious groups and sects today in the world fighting for power and followers. Some of these, surely, are genuine expressions of faith. However, it's also true that the true interest of the leaders of many of these groups is financial. They are the ones who dictate and manage the commandments of the faith, and they don't hesitate to manipulate the hopes of their followers.

Information violence. The programming of so many media outlets includes a large amount of violent news. It would seem that the more grisly the information, the greater the impact it has and the more viewers it attracts. Sometimes when you open a newspaper or watch the daily news on TV, you get a whole slew of information that skews your idea of reality. The worst thing is that the media offer this type of news because there is a demand. In a way, the media is used to the impact that this type of news causes. Because of that, the media is always on the hunt for news stories that have a bigger impact than the last story. Pain, death, torture, and all sorts of horrible things have turned into a spectacle.

There was plenty of scope for violence, and it does not always mean you have to beat a man with a plank of wood to be violent. This violence is warned against by Paul. *Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: Col 3:6* ***For which things' sake the wrath of God cometh on the children of disobedience****: Col 3:7 In the which ye also walked some time, when ye lived in them. Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds.*

I wonder how the cry came up to Christ, hearing every one of those evil men and their evil ways. He did not give much warning to the old world but He has to this world. *Luk 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. Luk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Luk 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; Luk 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Luk 17:30 Even thus shall it be in the day when the Son of man is revealed*.

It was a sad end to such a promise of hope. From making everything pristine, by stages, it was gradually reduced until finally it was corrupt. There was only one hope for man and that lay in Christ the Creator.

25. The Destruction of First Creation

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Gen 6:8 But Noah found grace in the eyes of the LORD.

When Christ determined to destroy man (not just to kill but to destroy man) He determined to destroy all the beasts and fowls of air as well. The old world was packed with beasts, some of them apparently terrifying carnivores according to some, but is this so? What was state of the world due to the neglect of man in exercising his stewardship over the beast? The archaeologists are making guesses, some quite intelligent but others without any evidence to go on. The Christian also fails to substantiate the data, preferring to live in a world of ignorance rather than to face up to the issues.

We are at the mercy of the "expert" who we "believe" but fail to see he is only spouting what someone has guessed, and he is often too scared to go against the consensus even when he disagrees with it. It gets worse when we put truth in the hands of the graphic artist. Films like Jurassic Park popularise dinosaurs and make them terrifying beasts giving us a stereotypic image that stays with us.

How do we know what these creatures were like, after all we only have fossils to go on? The teeth may be a clue, but look at the incisors on a beaver, which are for the purpose of cutting down trees and yet it sustains a vegetarian diet. Does the image of the cinema support the biblical account? *Gen 1:28 And God **blessed** them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and **subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth**. Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

Of course these verses are not taken into account when imagining the origin of creatures, in fact biblical history is totally discounted. Originally, according to the Bible, all creation was to be dominated by man and this I suggest is initially with the aid of Christ, without fear or dread of man (this came later). The so called "dominion mandate" was given before the fall and was not given with any curse but was given with a blessing. Originally the creation was subject to man, and that includes dinosaurs. If man was to exercise dominion, then the creation must have been in subservience. That state was destroyed by sin and this is a massive shift in the balance of nature, which evolutionists cannot brook.

Were all creatures herbivores before the catastrophe of sin? Why are the biggest land animals herbivores? It is a matter of resources, and how to obtain them. There is a lot of plant matter, which is relatively easy to renew; if an animal is adapted to grazing, the resources are plentiful, and once they get past a certain size, there is basically no carnivore that will prey on them (though their babies may be fair game for predators). For carnivores, it's a different story, being too large would be detrimental to agility and it may make it impossible to catch prey. There is also less to eat,

according to the biological food pyramid, as carnivores are secondary or tertiary consumers. Herbivores are primary consumers. But this was not the case originally as all creatures were herbivores. *Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life**, I have given every green herb for meat**: and it was so.*

Two lions have been known to be vegetarian. Perhaps the most famous is "Little Tyke," who died many years ago. The large cat was raised on a farm but refused to eat meat throughout the duration of her life. Her vegetarian diet showed that cats, though carnivorous in the wild, can easily be sustained on diets that are vegetarian. Another lion, Lea, was a vegetarian for the first seven years of her life. She was then transported to a refuge in South Africa where it took around a month to get the big cat acclimated to eating meat.

The notion that animals that are carnivorous today and have always been that way needs to be re-evaluated when thinking back to creation. Originally, all animals were vegetarian, it was only after sin that death and suffering entered into the world, for animals as well as for humans. Animals that one might expect to be carnivorous but that easily survive without meat, like spiders and cats, offer a glimpse of what life could have been like originally. It also shows that these carnivorous animals could have easily have survived without meat in the original creation. The creation was subject to man and herbivorous, like man, before the fall, and there was no death.

The book of Romans holds an intriguing passage: *Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Rom 8:20 For the creature was made subject to vanity, **not willingly, but by reason of him who hath subjected the same in hope**, Rom 8:21 Because the creature itself also shall be delivered from **the bondage of corruption** into the glorious liberty of the children of God. Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now. Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body*.

The creatures were subject to "the bondage of corruption", which could have happened before and after the Flood. They suffered the fate of men but "not willingly" but "***by reason of him who hath subjected the same in hope".*** They suffered by reason of Christ who gave them hope. It was necessary because the animal creation was part of redemption. What we eat is very important and we do not often think about "our daily bread", what we eat and why? Yet permission to eat certain foods is religious in origin, and meat eating is one of them. Initially man was an herbivore, then he was permitted to eat meat by Christ. This state only lasts until sin is fully dealt with. We have in the closing chapters of Isaiah's prophecy the view of God's Kingdom, when again the Lion will lie down with the lamb and eat grass like the wolf.

Isa 65:21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. Isa 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. Isa 65:23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. Isa 65:24 And it shall come to pass, that

before they call, I will answer; and while they are yet speaking, I will hear. Isa 65:25 The wolf and the lamb shall feed together, ***and the lion shall eat straw like the bullock:*** *and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD*.

I do not find any mention of meat being eaten in glory, only fruit. *Rev 22:2 In the middle of its street. And on this side of the river and on that was the tree of life, having twelve sorts of fruits, giving its fruit every month; and the leaves of the tree give life to the nations*. Notice the leaves are for healing. From the moment Adam sinned, he was doomed to eat that which the ground produced. *Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:* ***cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*** *Gen 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

A transition in that diet occurred after the Flood. At the beginning it was vegetarian, after the Flood it was a mixed diet. *Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and* ***replenish*** *the earth, and* ***subdue it****: and have* ***dominion*** *over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen 1:29 And God said****, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat***. …… *Gen 9:2 And the* ***fear of you and the dread of you*** *shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Gen 9:3 Every* ***moving thing that liveth shall be meat for you****; even as the green herb have I given you all things. Gen 9:4 But flesh with the life thereof, which is the blood thereof,* ***shall ye not eat****.*

They were told not to eat the blood products because the life was in the blood. It was a religious reason eventually enshrined in law, upon God's altar, because the blood made atonement. *Lev 17:10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. Lev 17:11 For* ***the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls****: for it is the blood that maketh an atonement for the soul. Lev 17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. Lev 17:13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust*.

Why did we go from herbivores to eating meat? *1Co 9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 1Co 9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel*. …… *1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1Co 10:17 For we being many are one bread, and one body: for we are all partakers of that one*

bread. 1Co 10:18 Behold Israel after the flesh: ***are not they which eat of the sacrifices partakers of the altar****?*

Before the Flood they offered sacrifices for sin but they were at the same time excluded from partaking of them. Man the sinner could not sit down and have a Covenant meal with his Creator. Despite what you have heard about the Adamic Covenant, there was no Covenant made with man until the time of Noah, and his is the first Covenant. Adam was not in Covenant with Christ.

A Covenant is an agreement between two persons. *1Sa 23:18 And they two made a Covenant before the LORD: and David abode in the wood, and Jonathan went to his house*. In the early part of Genesis there was no undertaking by Christ to enter into any general arrangement with man. He may have accepted some on the basis of repentance, but there was no general Covenant with man.

The first time that we hear of a Covenant is when God offers it to Noah. *Gen 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. Gen 6:18 But with thee will I* ***establish my Covenant****; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee*.

A world not in Covenant with its creator is a doomed world and that is how it finished up. It is a warning from history. We can invent all manner of "end of the world scenarios". From a deadly virus, to the planet dying of heat stroke, the final world war to hunger and famine. All trivial compared with the overriding problem with man, sin, and mankind has no redress to the situation unless he is in Covenant with his Maker, and that is by invitation only.

Christ has been watching over His creation and it clearly needs help. The devil had been allowed too much of a free reign to mislead mankind and the result was a world in turmoil. Now He would assert Himself and turn the tide of human history. A new world was needed, a new creation, mirroring the heavenly. Men would come to see that it was by a sacrifice of a man. Just as a man had started a Global rebellion leading to death, another would arise from death leading men back to God.

1Co 15:21 For since by man came death, by man came also the resurrection of the dead. 1Co 15:22 For ***as in Adam all die, even so in Christ shall all be made alive****. 1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

There was another component to this work of redemption and that too would be dealt with. *Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb 2:15* ***And deliver them who through fear of death were all their lifetime subject to bondage***.

Christ would show the plan of redemption in many forms. In the lives of His servants who were permitted to suffer on His behalf. In the lives of nations showing His power over evil regimes. In the

places of worship leading to the Temple in heaven. He leads us through a series of what we call "types", to home, at last.

26. Noah the Preacher

Gen 5:29 and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Every spade of earth was a hard reminder to them of God's curse and the hard labour of it. Every weed, thorn, and thistle was a statement from God that this was a cursed world in which there would be no respite for sin and death. Yet in that dark world Christ the Creator shone His light, and gave them a glimpse of a future world. He did this by presenting them with a child called "Rest", which gave them comfort.

We suppose this came by a prophecy from the mouth of Lamech, for "*he called his name Noah*" and it was indeed a revelation. It may have looked forward to the Flood and given some hope in a new world. It may have looked far beyond the Flood to the second coming of Christ. *Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation*. Whatever it looked forward to, it gave them comfort.

It is strange that we should look for comfort in a child? We might look for comfort in a leader, a great man, but a child? But the full grown man comes from the child and they were given something to watch, to see how the Lord would develop this man. From a helpless babe would come a mighty man who they would see build an Ark, but with no room for them.

There must have been a number of believers at the time of Noah, and members of his own family who would have heard the prophecy. They saw his labours, 100 years of building the boat that would carry the elect animals across the Flood, but only 8 persons. Did the godly remnant mind that they would become collateral damage and suffer death in the Flood? It was God's will, but they had the comfort of seeing God's judgement performed.

They must have said their farewells with tears as they entered the Ark. Sadness must have clouded their parting, Lamech was on his death bed, old and worn out by the godlessness of the age and glad to be going, but others still with many years ahead would be cut short. Noah was to be saved but with what sorrow, without his wider family but it was only a short, "in between", before they would meet forever on a firmer shore.

This son was a wonderful type of Christ. Born in extraordinary circumstances, he was a deliverer, like Christ. *Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins……. Luk 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Luk 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: Luk 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

What comfort we have. Let Noah be a lesson to us and by that to Christ, who gives us a precious hope in this world, which is the same as the one they lived in. *2Co 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort*; We are like Noah going into the Ark of Christ, we are needing comfort for those who will not come, fathers, wives, husbands, children all lost in that Flood.

We, like faithful Lot, who feel vexed day by day with the filthy conversations of the wicked. *2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked: 2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished*:

That is why we have a comforter. *Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* That is why He has given us the memorial so that we might keep our eyes on Him and our future. *1Co 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1Co 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me*.

This baby Noah grew and found favour with God. *Gen 6:8 But Noah found grace in the eyes of the LORD.* Not just before the Flood but throughout his life, for the child from birth had been singled out by prophesy for great things. For the first 500 years of his life he was a preacher. *2Pe 2:5 And spared not the old world, but saved Noah the eighth person, **a preacher of righteousness**, bringing in the flood upon the world of the ungodly*;

What did it mean to be a preacher of righteous? Let us look at the wider context of Peter's letter. *2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2Pe 2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked: …….. 2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

The context is judgement, judgement for the angels, judgement for the old world, judgement for Sodom and Gomorrha, "*The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished".* He must have been a well known character, as he went about the towns of the old world telling them but not convicting them. Here comes that Noah again, same old tune, he's been at it for hundreds of years. They simply dismissed him as a well meaning crank, after all, day ran into day and nothing changed. *2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, **all things continue as they were** from the beginning of the creation.*

People continue going about their business*. Luk 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. Luk 17:27 They did eat, they drank, they married wives, they*

were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Luk 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; Luk 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Luk 17:30 Even thus shall it be in the day when the Son of man is revealed.

But the important part of Noah's work was not the building of the Ark, for which he is remembered. What is important was his preaching for which he is forgotten. He was a preacher's preacher and he had 500 years to improve his speaking skills. How wonderful if Charles Spurgeon had lived to 90 years, how mature would his preaching have been. How glorious if he had lived to 500 years. How silky smooth would the words have trickled from his tongue, how persuasive his arguments, how incontrovertible his conclusions. Repent for the time is at hand.

But it was all to no avail. It is the preacher's task to preach as well as he can but the increase is of God. Some say that a preacher is good because he is attractive to the lost, he has charisma that he preaches to thousands and has many converts but that is not true. God's purpose in preaching is what counts and that is why a preacher's success is never measured by converts, but by faithfulness to the truth he is given. The preacher is given a message, a command to go wherever, and the confidence to walk with God.

Jer 1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. Jer 1:7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Jer 1:8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Jer 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. He needs no compliments from man, no acolytes to praise him for God alone is his refuge.

Why did God give them a message that they would not hear? Like all Christ's teaching they are for selective hearing. *Mar 4:23 If any man have ears to hear, let him hear.* God gave him a message of judgement that he faithfully bore to all men, and in that hard world he kept going, his face like flint in a blizzard of opposition, and after 500 years there is nothing to show, but he has a successful ministry. The preacher was a success.

Where and what did he preach and how many people did he preach to? The world's population pre-flood is estimated between 750 million and 4 billion. With the continents pinned together before the fountains of the deep split them apart (Pangaea) and trading routes established, travel around the globe would have presented little problem. If he preached just once a week for say, 400 years, he would have spoken 20,800 times. Billy Graham preached to 215 Million in his relatively short life so Noah could have preached to many more.

He could have gone to towns and cities of the ancient world, and become quite a phenomenon, eventually, possibly a figure of ridicule. He preached on the righteousness of God and the wrath to come, urging the people to repentance but they continued life in the same fashion. *Mat 24:37 But as the days of Noe were, so shall also the coming of the Son of man be. Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, Mat 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

He was so engaged in the duties that he was without a family. His continual preaching would explain the lack of children, and I suppose he did not get married until late in life, though Mrs Noah could have been quite young. *Gen 5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth*. Family was not allowed to get in the way of preaching, and he was probably the greatest preacher who ever lived and it was the last call to a godless generation.

Now comes a change in career, from preacher to Ark builder. *Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years*. This either means life expectancy of 120 years or that God would destroy man in 120 years. I take it that it meant the latter and it was the countdown to the flood. *Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*

He has a hundred years to finish building the Ark and then a flood would come over the earth. This period is of grace and the longsuffering of God. *1Pe 3:20 Which sometime were disobedient, when once* ***the longsuffering of God waited in the days of Noah****, while the ark was a preparing, wherein few, that is, eight souls were saved by water.* The Lord waited until Noah was ready.

Noah may have well had help from those who would not enter. After all men make "follies" for the rich and take money from them. They would have been willing workers but have had no interest in the project. How big was this boat? An estimated 500 feet, twice as long as HMS Victory which took 6 years to build until launch. Victory cost an estimated £50 million to build. But where did Noah get the wealth to pay for the material and labour. We do not know but perhaps it came from his godly family, who knowing God's prophecy saw there was no need of earthly riches, it was all to be destroyed.

I also think that it was a material rich area that Noah chose to build the Ark with plenty of trees to make the boat. The Ark was the biggest construction in the ancient world, and would have drawn crowds curious to see this folly, this monstrous boat, but they would never be allowed to enter.

One more thing we notice is that Noah is the only righteous man on board. *Eze 14:20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness*. It was grace and mercy which let his children on board.

This is a principal that holds for all the New Testament. *1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 1Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:* it is a figure of Baptism and that only saves the individual who is righteous. It only saves him, none other, however well meaning you are, however kind, how well disposed you are, you can only save yourself.

27. Christ Revealed

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Gen 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Gen 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

For nearly 2,000 years, from the creation, we have seen little and heard little of Christ the Creator. A silence pervaded the creation from when Adam sinned, apart from the prophets who did not change the situation, but confirmed that world in its downward spiral. Now we find the most perfect revelation of Christ to date and it is precise. It is a container for creation, a chest to preserve life.

Redemption is a relatively simple process as far as we are concerned but like men we embellish the process until the embellishment becomes the process. The Anglicans follow the teaching of "christening", a process involving priests, water from the Jordan, making the sign of the cross, incanting a ritual prayer, a process which has no foundation in scripture, yet one which is followed in the hope of delivering the soul.

One wonders how men would have changed the Ark given time to do it, for it is similar to the way that religion has been adorned. It would no longer have become a simple box with three levels but a vastly decorated ship, unrecognisable from the utilitarian container that God had in mind. It was not the elaborate nature of the Ark that made it what it was, but the attention to simple detail. *Gen 7:5 And Noah did according unto all that the LORD commanded him.* He made it exactly, a lesson all religions should take to heart, and no more no less than that.

I am reminded of the verses. *Joh 14:1 Let not your heart be troubled: ye believe in God, believe also in me. Joh 14:2 In* ***my Father's house are many mansions****: if it were not so, I would have told you. I go to prepare a place for you. Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also*.

Christ has "many mansions" or better, many abodes, resting places for us, in the heavens. In a like manner the Ark had "rooms" or literally "nests" for us to find refuge in, particularly from God's judgement. He does not chose a word for "room" as if it were functional but He chooses to show in its most comforting form, a nest, a protection for His dear children. And that is what it is. *Psa 84:2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. Psa 84:3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. Psa 84:4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.* The Ark becomes a type of the Kingdom of Heaven.

Having made it, Noah is told to "pitch" it on the inside and outside. Kopher is the word for "pitch" and comes from a root word meaning to cover (specifically with bitumen). Figuratively it means to

expiate or condone, to make atonement, be merciful. The covering of the Ark had a deeper meaning than just water proofing, it showed that all within were atoned for.

Christ would work a work upon His remnant of creation. We should have expected this because to think Christ would take a people through judgement without atonement would have left them precisely where they were, under judgement. But there is no salvation without atonement.

This gives us a perfect view of atonement. There must be satisfaction for sin, a punishment that removes the sin, and a process of reconciling the sinner to God. The process of reconciliation is called atonement, at-one-ment.

The Caphoret on another Ark, the Ark of the Covenant, was a typical covering. It comes from the same root as the word for "pitch" and is translated mercy seat. Darby is by far the best translation of the word. *Rom 3:25 whom God has set forth **a mercy-seat**, through faith in his blood, for the shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God;* Darby. This shows that Christ was the covering lid of the chest which contained the law, Aaron's rod and the Manna. Again Christ shields us from the wrath of God, the law which would kill us.

On the Day of Atonement, when the High Priest alone cleansed the sanctuary, the blood of the sacrifice was sprinkled upon the Mercy Seat seven times. *Lev 16:14 And he shall take of the blood of the bullock, and sprinkle with his finger upon the front of the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood seven times with his finger*. Christ protects us from the wrath of the law and He ever bears the blood sacrifice to do this on our behalf. *Lev 16:16 and he shall make atonement for the sanctuary, to cleanse it from the uncleanness of the children of Israel, and from their transgressions in all their sins; and so shall he do for the tent of meeting which dwelleth among them in the midst of their uncleanness. Lev 16:17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the sanctuary until he come out; and he shall make atonement for himself, and for his house, and for the whole congregation of Israel*. The Ark of Noah bears a symbolism similar to the Ark of the Covenant.

As I write this (March 17th 2020), the world is coming to terms with the Corona virus, COVID-19. A dear brother in Namibia was lamenting the lack of rain there. He said, "We are receiving rains, but it is very interspersed. We keep on praying – but then again, how can the Lord bless a country that does not want to follow Him?" How indeed, and if we were to think ourselves more righteous than them we must think again.

We are going to undergo a judgement that may be the end of civilisation. A judgement on the modern day Sodom and Gomorrah. You may think I am exaggerating but look at the figures for homosexuality.

A 2017 Gallup poll concluded that 4.5% of adult Americans identified as LGBT with 5.1% of women identifying as LGBT, compared with 3.9% of men. A different survey in 2016, from the Williams Institute, estimated that 0.6% of U.S. adults identify as transgender. In 2016 in the UK, 4.1% of the population aged 16 to 24 identified as lesbian, gay or bisexual (LGB). This comprised of 1.7% identifying as gay or lesbian and 2.4% identifying as bisexual. The 16 to 24 age group was the only

age group to have a larger proportion identifying as bisexual compared with lesbian or gay. But the acceptance of this sin is growing.

According to the Pew Research Centre, seven-in-ten now say homosexuality should be accepted by society, compared with just 24% who say it should be discouraged by society. The share saying homosexuality should be accepted by society is up 7 percentage points in the past year and up 19 points from 11 years ago.

Worse however is this, that a growing acceptance of homosexuality has paralleled an increase in public support for same-sex marriage. About six-in-ten Americans (62%) now say they favour allowing gays and lesbians to marry legally. Age is strongly correlated with support for acceptance of homosexuality. Overall, 83% of those ages 18 to 29 say homosexuality should be accepted by society, compared with 72% of those ages 30 to 49, 65% of those 50 to 64, and 58% of those 65 and older.

Does it bother Christ? If Genesis 6 is anything to go by, yes. *Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* According to an old adage, if someone tells you "it's not about the money but the principle," chances are it is about the money. A new study published in the Proceedings of the Royal Society finds that people are quick to change their moral values depending on which rule means more cash for them instead of others. We are quick to change opinions where we see advantage.

Of course homosexuality is not the only wrong of our society, but it did define Sodom and Gomorrah. Abortion accounts for more deaths than the Wuhan virus, at 2,500 a day. We have though a host of sins having departed from Christ. We seem to be allowing anything and everything, whereas in time past we had some restraint. As we stand at the crossroads of a Global disaster, the words of Christ shout at us. *Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them*.

Many people will die, some for the sins they committed, others caught in the blast of the virus, and that may include you Christians. As Noah's old world shut down, they still had a chance of life eternal. *Gen 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth*. There was a narrow window of repentance, 40 days, in which to seek repentance, *Luk 23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Luk 23:40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Luk 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss*.

The sinner on the Cross was doomed, like the generations in the Flood but he was given hope since he repented. I would suggest that you pray for this doomed world, but it must be a prayer with a purpose. I am not saying that you pray for healing, no, for we have brought this on ourselves. Pray that each individual will honestly examine his heart, to shine a light in the dark recesses to expose his sin. In the self imposed quarantine, he has the opportunity of spending time without the constant clamour of the world demanding his time. Ask the Father that men might see wickedness as Christ saw it. *Zep 2:1 Gather yourselves together, yea, gather together, O nation not desired; Zep*

2:2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Zep 2:3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: ***it may be ye shall be hid in the day of the LORD'S anger***.

For yourself, too, Christian, pray that you may be sincerely repentant. *Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end*; We are not without sin and we are not without blame in this generation. With the stripping away of all that we hold dear, consider it a mercy, for we shall see Him clearer as our only hope.

The Bible says, *Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which* ***he condemned the world****, and became heir of the righteousness which is by faith.* The Ark shuts Noah off from the judgement of God and carries him through the flood, carries him through death and destruction, through to the new world. The eyes that saw the old world coming to an end see the new world open up and it looks very different from that old world. There are huge seas, tall mountains, snow covered peaks, clouds and gentle rain and not another soul to disturb their peace. It is the beginning of the new age. Noah is the new Father of mankind.

But what of the mother of this new race of men, what of the daughters in-law? I mean, what are their names? Have you noticed how patriarchal the Bible is? It names Eve, but does not give any more names of Adam's line. It gives the names of some of Cain's wives, Adah and Zillah, *Gen 4:19 And Lamech took unto him two wives: the name of the one was* ***Adah****, and the name of the other Zillah. Gen 4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. Gen 4:21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ. Gen 4:22 And* ***Zillah****, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain was* ***Naamah****.*

It also mentions **Naamah** perhaps for no other reason that she was adopted as Noah's wife in later Judaism. But that is speculation. The women who came through the Flood have no names recorded. In fact, no woman is mentioned by name until Sarai, a thousand years after the Flood. She is called the mother of Nations. *Gen 17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. Gen 17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and* ***she shall be a mother of nations****; kings of people shall be of her*. As Eve was the mother of all living, so Sarah is the mother of Nations.

It was a World in turmoil, one minute they were eating and drinking and giving in marriage, suddenly, in the blink of an eye it was all changed. It was held in check for that time when Noah was building the Ark. *1Pe 3:20 Which sometime were disobedient, when once the* ***longsuffering*** *of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water*.

It is a truth of the Bible that Christ will not lose one of His own, and He will even wait while we finish our task. But let us not think that we have a task that does not involve Him. It is the deceit of the "Christian" that his world affairs, his hobbies, his playthings are part of the purpose which cause delay, the "longsuffering of God". To those I remind, *Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house: Mat 24:18 Neither let him which is in the field*

return back to take his clothes. We live in days of urgency, for some of us, short days, but better it is to be with the Lord.

28. Covenants and Signs

Christ does not appear to have had a great input into the antediluvian world. I say this from looking at scripture, although it may be that He did a lot and recorded little, but I think that He let the world go its own way. It is very much as it is today, for we do not get a constant stream of directives from heaven, and those people that claim they do have regular communication are deceiving themselves. Communication from heaven is very limited.

In the Old Testament there was the law, a written code of how you should live your lives, and it was very clear so that you did not even have to ask for guidance. Do it and you shall live. Asking what you should do was either a question of ignorance of scripture or trying to get an answer that suited you. In the New Testament the remembrance of right and wrong is the work of the Spirit who shall bring to remembrance Christ's words, so for a Christian, there is that inner witness. When Christ ascended to Heaven He gave this power to witness and sat down in the heavens.

But before the flood what was the role of Christ the Creator in guiding and leading the people. There was no law as such, only a mouthful from the tree of the knowledge of good and evil, and as far as the knowledge of the law went, not eating the tree of knowledge, subduing the earth, not killing, some knowledge of sacrifice, was the limit of knowledge.

Lamech's boast implies that he knew retribution would come exponentially. *Gen 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold*. So that man had an inkling of evil and that it was growing but just what constituted evil was not clear. In that ancient world there was an absence of written law and consequently an absence of guidance over many matters of morality.

I do not subscribe to the view that mankind knows intuitively what is right and what is wrong, and the he knows this by the faculty called conscience. That would be fine if the scripture said that the conscience was always good, but it does not. The conscience can be evil. *Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an* ***evil conscience****, and our bodies washed with pure water*. The conscience may be defiled as well, *Tit 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure;* ***but even their mind and conscience is defiled****. Tit 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

Mankind does not know the law intuitively, if he did, if he was born with it, he would not need the law to be written down for him or to be written on his heart. *Jer 31:33 But this shall be the Covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and* ***write it in their hearts****; and will be their God, and they shall be my people.*

Back then, in the antediluvian world, they had a very imprecise knowledge of the law. This did not stop them walking with Christ as Enoch did, or having prophets speaking the word of God, or

finding grace as Noah, but nothing it appears was codified. This is the point that I am making, it was a world without law.

It is more than a world without law, it is a world without Christ. He has not given Himself to it as a whole, as the Saviour of the world. It is a world left to itself, to grow wild, to grow unrestricted and unrestrained by the law. It is a world where we see what happens to mankind when he is left to his own devices and desires, where very few seek after their creator. Man will choose evil because the devil will whisper lies to him.

The old world stands as an example of a godless world. *Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart*. This is perhaps why so little is written about it, it was corrupt and nothing edifying was taking place, it was evil continually.

But God would intervene and so would help man in a way which He had not up to now. He would set up a Covenant with man, "my Covenant". This is the fundamental meaning of Covenant, the word is of Latin origin (con venire), meaning a coming together. It presupposes two or more parties who come together to make a contract, agreeing on promises, stipulations, privileges, and responsibilities. It is used variously in biblical contexts. In political situations, it can be translated treaty; in a social setting, it means a lifelong friendship agreement; or it can refer to a marriage.

Gen 9:12 And God said, This is ***the token of the*** Covenant *which I make between me and you and every living creature that is with you, for perpetual generations: Gen 9:13 I do set my bow in the cloud, and it shall be for a* ***token of a*** Covenant *between me and the earth. Gen 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: Gen 9:15 And I will* ***remember my*** *Covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. Gen 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember* ***the everlasting*** *Covenant between God and every living creature of all flesh that is upon the earth.*

The Biblical words most often translated "Covenant" are berith in the Old Testament (appearing about 280 times) and diatheke in the New Testament (at least 33 times). The origin of the Old Testament word has been debated; some have said it comes from a custom of eating together (Gen 26:30 ; 31:54); others have emphasized the idea of cutting an animal (an animal was cut in half [15:18]); still others have seen the ideas of perceiving or determining as root concepts. A Covenant refers to two or more parties bound together.

The New Testament word for Covenant has usually been translated as Covenant, but testimony and testament have also been used. This Greek word basically means to order or dispose for oneself or another.

When Abimelech and Isaac decided to settle their land dispute, they made a binding agreement, league, or Covenant to live in peace. An oath confirmed it. *Gen 26:27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? Gen 26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a* ***Covenant*** *with thee; Gen 26:29 That thou*

wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. Gen 26:30 And ***he made them a feast, and they did eat and drink****. Gen 26:31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.*

Joshua and the Gibeonites bound themselves, by oath, to live in peace together. *Jos 9:7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league(berith) with you?* Although Jehovah commanded that Israel was not to bind themselves to the people living in the land of Canaan (Deut 7:2 ; Judges 2:2). Solomon and Hiram made a binding agreement to live and work in peace together (1 Kings 5:12). A friendship bond was sealed by oath between David and Jonathan (1 Samuel 20:3 1 Samuel 20:16-17), and Marriage is a bond (Covenant) for life.

The Covenants referred to above were between two equal parties; this means that the Covenant relationship was bilateral. The bond was sealed by both parties vowing, often by oath, that each, having equal privileges and responsibilities, would carry out their assigned roles. Because a Covenant confirmed between two human parties was bilateral, some scholars have concluded that the Covenant Jehovah established with human beings is also bilateral. This is not the case. God initiated, determined the elements, and confirmed his Covenant with humanity. **It is unilateral**. Persons are recipients, not contributors; they are not expected to offer elements to the bond; they are called to accept it as offered, to keep it as demanded, and to receive the results that God, by oath, assures will not be withheld.

Scholars have learned by studying tablets found by archaeologists that legal treaties between kings and subjects (vassals) existed during the time of the Biblical patriarchs, Moses, Joshua, the Judges, and the first kings of Israel. These treaties were written on tablets for the purpose of establishing a continuing relationship as determined and authorized by the king. Once written, the Covenants were not to be altered or annulled although parts could be explicated or elaborated.

The first time that Christ Covenants with man is before the flood. *Gen 6:18 But with thee will I establish my Covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee*. It is part of a greater Covenant, the everlasting Covenant, *Gen 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember* ***the everlasting Covenant*** *between God and every living creature of all flesh that is upon the earth.* This Covenant is a blood Covenant, in Christ's blood. *Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through* ***the blood of the everlasting Covenant****, Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen*. Every Covenant that God makes is part and parcel of that Everlasting Covenant. It gets added to it until the true glory of Christ's Covenant is revealed and there it stops.

In Galatians, the Apostle Paul speaks of Christ's Covenant with Abraham as the fore runner of Moses Covenant. *Gal 3:15 Brethren, I speak after the manner of men; Though it be but a man's Covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to*

thy seed, which is Christ. He shows the promise, or Covenant, given to Abraham, was the promise of Christ, not earthly seed.

He then says, *Gal 3:17 And this I say, that the Covenant, that was confirmed before **of God in Christ**, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect*. This states that Moses law, the Covenant with Moses, did not annul the Covenant that He made earlier with Abraham. It states that it was confirmed **in Christ,** and so Christ the Creator was there to ratify it and for Abraham it was a time of rejoicing. *Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad*. It puts Abraham's Covenant up there with Moses, on par with it, on par with all the Covenants.

Where does this leave Noah's Covenant? If Moses could not annul Abrahams Covenant, I take it that, to paraphrase it, "*Noah's Covenant, that was confirmed before **of God in Christ**, Abraham's Covenant, which was twelve hundred years after, cannot disannul, that it should make the promise of none effect"* LXX chronology. Noah's Covenant was equally valid, as was Abrahams, and Moses. It was equally a Covenant with Christ the Creator who would have all men come to repentance and a knowledge of truth.

*Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Gen 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease……..Gen 9:11 And I will establish my Covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. Gen 9:12 And God said, This is **the token of the Covenant** which I make between me and you and every living creature that is with you, for perpetual generations: Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a Covenant between me and the earth. Gen 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: Gen 9:15 And I will remember my Covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh*.

Covenants have tokens or signs associated with them, outward physical symbols of that inward truth. Take for instance "speaking in tongues". *1Co 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe*. It is for the unbeliever but not understood by them. The inward truth is discerned by the believer, but is a sign manifested to the unbelieving world.

The rainbow is a sign or token to all men, but it is understood by only the believer. The token of circumcision is understood by only the believer. It is the token of the Covenant, like the blood spattered on the post and lintel. *Exo 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Exo 12:14 And this day shall be unto you*

for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. It was never understood by the Egyptians.

29. Noah's Ark and the Temple 1

There is a pattern behind all of the special objects, the redemptive objects the God made. *Exo 25:8 And let them make me a sanctuary; that I may dwell among them. Exo 25:9 According* ***to all that I shew thee****, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it*. No less for the Ark that Noah built, *Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Gen 6:15 And* ***this is the fashion which thou shalt make it of****: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Gen 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it*.

Surely any old structure would do as long as it could float, the dimensions were not critical and the decks and fittings were not critical? But they were to God and it is like all things that he made, precise and to the pattern. Were all of God's structures related? Did they all reveal Christ, giving more information, more revelation as time went on? From this relatively simple Ark of Noah, the more complex Tabernacle, the much larger and ornate Temple, the immense Temple shown to Ezekiel, to the reality of the Temple in Heaven, I think that they did and what we have is a progressive revelation in type.

"Types" are very important in scripture. The word means prints. *Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print (type) of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe*. These prints of heavens realm were to give us a picture of that glorious place.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern (type) shewed to thee in the mount. It was of necessity an accurate picture, but not altogether clear in much detail, and it was growing with time.

The Ark of Noah was a type of Christ. All of the types of the Old Testament were types of Christ. Christ is all and in everything. *1Ti 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

The word "tebah", Ark, means a shrine, sarcophagus or box, chest. It may have been an Egyptian word denoting a coffin or a chest in general, and also a big building such as a palace and the like but

a boat it is not. The word is used on two occasions in the Old Testament, and this links two events which have remarkable parallels. They are the Ark, tebah of Noah and the Ark, tebah of Moses.

The meaning, sarcophagus, "flesh eater" is particularly relevant in both cases. For Moses had the sentence of death upon him, by drowning. *Exo 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive*. It is reminiscent of the killing of the boys in Bethlehem, "Rachel weeping for her children because they are not". Noah's world was also perishing by water, drowning by the million and he too was thrown upon the providence of God. *1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 1Pe 3:21 The like figure* ***whereunto even baptism doth also now save us*** *(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ*:

It is a great shame that the word "baptismos" has been transliterated, particularly in the KJV as baptism, due to the dominance on the translation committee of the "anglican" faction. It is more properly rendered to dip, immerse, and wash. The Hebrews had "mikvehs" or baths for cleansing or ritual washings and this answers quite closely to "baptismos". We get a better understanding of John's baptism if we see it as a washing away of sins. That is a washing away of the past life, a cleansing from the past sins and an entry into new life, a new world. It is the answer of a good conscience, a clear conscience to God.

Both Noah and Moses were embarking on a new life by the washing away of the old. Noah was delivered as the head of the new humanity, Moses was delivered as the new head of Israel. In both cases the "Covenant" would be explained to them. *Gen 6:18 But with thee will I establish my Covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. …… Exo 2:24 And God heard their groaning, and God* ***remembered his Covenant with Abraham, with Isaac, and with Jacob****. Exo 2:25 And God looked upon the children of Israel, and God had respect unto them*.

We shall return to Moses later but now we examine the Ark in more detail. It was a three decked box with a door in the side and a window above. *Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Gen 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Gen 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it*.

The pattern, the type was stored in heaven, in God's sacred vaults, from where He would reveal Christ in due season, gradually becoming clearer as the millennia passed. How you ask could a box show Christ? In His simplest form, the Creator shows His purpose to mankind, that He is the preserver of life. The design though was more of a house than a boat and this is worth noting. The Ark had no rudder or sail, no crew only passengers but was left to the Spirit to go where He will. It does not appear to have a rounded bow, for that would imply its purpose was navigation.

It was an oblong box measuring 300 x 50 x 30 cubits. A cubit is a unit of linear measure used by many ancient and medieval peoples. It may have originated in Egypt about 3000 BC, but it

thereafter became ubiquitous in the ancient world. The cubit, generally taken as equal to 18 inches (457 mm), was based on the length of the arm from the elbow to the tip of the middle finger and was considered the equivalent of 6 palms or 2 spans. In some ancient cultures it was as long as 21 inches (531 mm). This measure of distance is used throughout the scripture in both the Older and New testaments, giving us a standard measure that does not require adjusting. It is the measure of a man.

Rev 21:17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. The measure of a man is the measure usually employed by men. This seems to be added in order to prevent any mistake as to the size of the city. It is an "angel" who makes the measurement, and without this explanation it might perhaps be supposed that he used some measure not in common use among people, so that, after all, it would be impossible to form any definite idea of the size of the city.

The measurements between the Ark of Noah, the Tabernacle, the Temple of Solomon, the Temple of Ezekiel and the Temple in Revelation, all show some commonalities. The three floors of the ark I take to be of the same height, 10 cubits, the same height as the Tabernacle of Moses. The Holy of Holies is 10 x 10 cubits and the Holy place 10 x 20 cubits, so 30 cubits altogether for the Tabernacle.

Exo 26:15 And thou shalt make boards for the tabernacle of shittim wood standing up. Exo 26:16 Ten ***cubits shall be the length of a board, and a cubit and a half shall be the breadth of one*** *board. Exo 26:17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. Exo 26:18 And thou shalt make the boards for the tabernacle,* ***twenty boards on the south side southward****. ……. Exo 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.*

The courtyard in which the Tabernacle stood was 50 x 100 cubits. *Exo 27:17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. Exo 27:18 The length of the court shall be* ***an hundred cubits, and the breadth fifty every where****, and the height five cubits of fine twined linen, and their sockets of brass.* That means you could fit three tabernacles per floor of the Ark.

In the Temple Solomon built, it was as high as the Ark, three times the height of the Tabernacle, and twice as wide as the Tabernacle but the same length. 30 x 30 x 20 cubits, *1Ki 6:2 And the house which king Solomon built for the LORD, the* ***length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits****. 1Ki 6:3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten*

cubits was the breadth thereof before the house. 1Ki 6:4 And for the house he made windows of narrow lights……. 1Ki 6:10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

These measurements show that there is a unity between the objects, and that they all have the same purpose, though constructed at different times in history. I want to look at the similarites between the Ark of Noah and Solomon's Temple.

The details of the building of the Temple can be found in 1 Kings Chapter 6. *1Ki 6:4 And for the house* ***he made windows of narrow lights****. 1Ki 6:5 And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about: 1Ki 6:6* ***The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house****. 1Ki 6:7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. 1Ki 6:8* ***The door for the middle chamber was in the right side of the house****: and they went up with winding stairs into the middle chamber, and out of the middle into the third. 1Ki 6:9 So he built the house, and finished it; and covered the house with beams and boards of cedar. 1Ki 6:10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.* That is a description of the Ark of Noah.

It was a single height building, 30 cubits high, the same as the Ark. The Temple had three levels or floors for storage rooms and a single door on the longer side, just like the Ark. There were windows of narrow lights also. It is made to the same pattern.

But we must not forget in our curiosity to unravel the frame work and the similarities of structure that we are dealing with a person, a person who is the Creator of all of this reality that we have attempted to draw. We often stand Him behind the object drawn but in reality He is before all and His glory is much greater than His objects. Why having discovered the meaning of the Ark do we continue to admire it and not put Him before it? There is not one danger that we face where He does not come to our rescue.

He is the deliverer but men do not accept Him. *Luk 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luk 4:19 To preach the acceptable year of the Lord. Luk 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. Luk 4:21 And he began to say unto them,* ***This day is this scripture fulfilled in your ears****. Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Luk 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Luk 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.*

If He had shown Himself to them as someone in fine clothes, with wealth, popularity and a message with no particular person in mind, He would have been accepted. Because He came "meek and lowly in heart" He was not received. The people could not see through their tradition and the Messiah was set in the background, where we put Him, instead of before His Works. If we keep using the Bible to see the Types and not the Creator Christ, we shall be in the same position as those in the Synagogue in Nazareth.

If we look at the Ark as a floating farmyard, perhaps as it is taught to children, and only that, we shall be poorer people, we shall be destitute of the knowledge of Christ, and we shall be in danger of failing of the Grace of God. *Heb 12:15 Looking diligently lest any man fail of the grace of God;*

30. Noah's Ark and the Temple 2

There is a story John tells of Jesus walking on the waters. *Joh 6:16 And when even was now come, his disciples went down unto the sea, Joh 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. Joh 6:18 And the sea arose by reason of a great wind that blew. Joh 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. Joh 6:20 But he saith unto them, It is I; be not afraid. Joh 6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.*

It is a short story among many stories designed to show the Son of God. *Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*. Do we see anything else there or do we separate the stories from the Gospels from the story of the Creator? The story of Jesus walking on the sea takes us far back in time to when He walked with Noah. When Noah crouched in the Ark, the wind blowing a gale, the raging waves breaking over the decks, the darkness adding a to feeling of doom, he was comforted like those future disciples, "be not afraid" for God said, *Gen 6:18 But with thee will I establish my Covenant*; The Jesus of the New Covenant is the Christ of Creation, the God of the first Covenant. We should ever guard against anything which would take away from that.

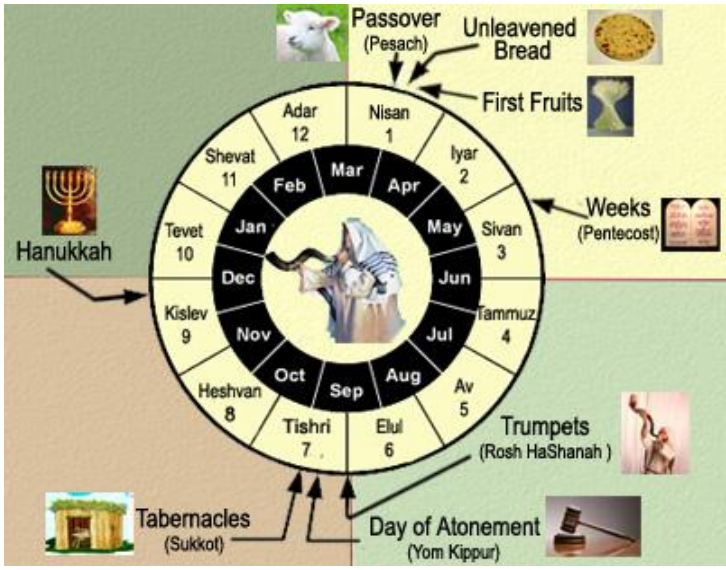
Noah shared much in common with Christ. We know he was a preacher. *2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;* He was a prophet, *Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith*. He was a priest, *Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar*. And finally he was a king in virtue of his being the elder of all the people of the New Earth.

His Ark as we saw an image of the Temple of Solomon and the Temple in Ezekiel's vision, but it was also an image of the Tabernacle in the wilderness. Like the Tabernacle, Noah's Ark was designed as a Temple. The same Hebrew word (mikseh) was used for the animal skin covering of the Ark and that of the Tabernacle. Further strengthening the association between the Ark and the Tabernacle

is the fact that the Hebrew term for Noah's Ark, tebah, later became the standard word for the Ark of the Covenant in Mishnaic Hebrew. In addition, the Septuagint used the same Greek term, kibotos, for both Noah's Ark and the Ark of the Covenant. The ratio of the width to the height of both these arks is 3:5.

The dates are recorded in Genesis. Firstly the date of the flood, *Gen 7:11 In the six hundredth year of Noah's life, in* ***the second month, the seventeenth day of the month****, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened*. This continued for 5 months when the Ark again grounded, *Gen 8:4 And the ark rested in* ***the seventh month, on the seventeenth day of the month****, upon the mountains of Ararat.* This is the month of Tisri, when The Feast of Trumpets, The Day of Atonement and Feast of Succoth (booths) occurred.

Then the dates when the waters decreased and mountains could be seen. *Gen 8:5 And the waters decreased continually until* ***the tenth month: in the tenth month, on the first day of the month****, were the tops of the mountains seen.* The waters finally dried up after a further two months, *Gen 8:13 And it came to pass in the six hundredth and first year,* ***in the first month, the first day of the month****, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry*. This was the month of the Passover and the 1st day was the New Year. *Exo 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*



After a further 57 days the earth dried. *Gen 8:14 And in* ***the second month, on the seven and twentieth day of the month****, was the earth dried.* This brings our time to the week after Pentecost.

It is on the first day of the New Year that the floodwaters abate and the covering of the ark is taken off (Gen. 8:13). This is the same day that the tabernacle was set up and dedicated. *Exo 40:1 And the LORD spake unto Moses, saying, Exo 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.*

When the Ark finally rested on the Mountains of Ararat, we see again the similarity between the Temple on Mount Zion and the Temple of Ezekiel. *Eze 40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south*. The Ark, the House of God is resting upon the mountain. When Christ delivered Noah and the remnant of the ancient world, He established them in His House upon the mountain.

There are sacrifices associated with the Ark. *Gen 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his*

female….. Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

This is the first time that “clean and unclean” are mentioned, long before the Levitical statutes. The theological significance of clean animals being present in the ark has profound ramifications since after the flood Noah functions as a royal priestly figure, sacrificing a thank offering to God for his deliverance and also as an act of atonement for the sin that humankind has committed. Only “clean” animals were offered for sins and this is established here.

It is quite striking that the Feasts of the Lord are held in embryo, in the history of the Ark, thousands of years before Israel received them. I suppose they were given to the individuals of the Nation so that all could be a partaker of the things of Noah even though they had not participated in the Ark. More than that they were partaking in Christ just as Noah was, and this is a type of the communion of the body and blood of Christ, the New Covenant.

The “Christian” may think that he does not have to know these feasts as he is not under law but it becomes quite evident that if he has not partaken in them he has nothing to do with Christ. A lot of effort was expended in constituting these and we should in due reverence take the time to understand them.

They are first and foremost “Feasts”, seasons of rejoicing, a time to forget the world and its humdrum life, and enter into God’s presence.

The feasts are all detailed in the 23rd Chapter of Leviticus.

1. The first three feasts, Passover, Unleavened Bread, and First Fruits occur in rapid succession in the spring of the year over a period of eight days. They came to be referred to collectively as "Passover."
2. The fourth feast, Harvest, occurs fifty days later, at the beginning of the summer. By New Testament times this feast had come to be known by its Greek name, Pentecost, a word meaning fifty.
3. The last three feasts Trumpets, Atonement, and Tabernacles extend over a period of twenty-one days in the fall of the year. They came to be known collectively as Tabernacles.

Individually they are

1. The Sabbath
2. The Passover
3. The Feast of Firstfruits
4. The Feast of Weeks
5. The Feast of Trumpets
6. The Day of Atonement
7. The Feast of Booths

You should find these quite easy to remember as there are 7 of them.

The Sabbath here is the weekly ongoing "rest". *Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.* It is God's rest to which we all aspire, not a rest from physical labour but the strife of this world.

The Passover is an escape from sin and deliverance from this world. *1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*.

The Feast of Firstfruits is to signify the Spirit given as a token of redemption. *Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now. Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for*?

The Feast of Weeks was also known as the feast of the Unleavened Bread, or Pentecost in the Greek. *1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

We are constantly reminded that sin, like leaven is constantly growing, unseen, but working. Spoiling the good we sow. It is therefore important that we are renewed to fight this menace. Like the woman who searched her house for the lost piece of silver. *Luk 15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? Luk 15:9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.* We should be as diligent with sin. It was also on this day the disciples spoke the glories of God in tongues, the day of Pentecost.

The Feast of Trumpets followed, proclaiming liberty to the oppressed. The name of Rosh Hashanah can be translated as "first" or "head of the year", occurring in September. Rosh Hashanah is a celebration of creation. It is the Civil New Year and not the agricultural New Year, which fell in April. It finds itself in the New Testament as the last trumpet. *1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

The Day of Atonement, or "Yom Kippur", the day of covering, when all sins which polluted the Holy things was made. *Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: Lev 16:16 And he shall make an atonement for the holy place, **because of the uncleanness of the children of Israel**, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. Lev 16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until*

he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Finally there is the Feast of Booths or "Succoth", a memorial of the Exodus. *Lev 23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: Lev 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God*.

All the feasts are a reminder of what God has done for them and more importantly what Christ will do for them.

31. The Covenant with Christ

Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Gen 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

It was a Covenant made in the heart of God, *"the LORD said in his heart"*, and thereby was in concert with His persons, and was made with the Mediator of all Covenants. *1Ti 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.* So in His heart He said, "I will not again curse the ground any more for man's sake".

What was it that had brought about this change? It was the smell of sacrifice, "the LORD smelled a sweet savour". Now I cannot think that God desires the flesh of any animal so why does it appear that He does? Is this the picture of a heathen god placated by blood? No it definitely is not and we should enquire into what blood sacrifice was for.

The writer of the Epistle to the Hebrews makes clear that, *Heb 10:1 For the law having* ***a shadow of good things to come****, and not the very image of the things,* ***can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*** *Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year. Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins*.

Firstly, the Law is a shadow, that is, not the real object at all but a shadow of it. With the light shining behind the real object all we get to see is the shadow, ill defined, "not the very image of the "things"". The "things" are the true objects we seek, but they are found in the heavenlies. It is similar to what is said in Colossians. *Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Col 2:17 Which are a shadow of things to come; but the body is of Christ.* It was not only sacrifices but meat, drink, holydays, New Moons and Sabbaths. They were all shadows of something far beyond the realm of earthly observance, they were all speaking in some manner of the attributes of Christ. "The body, which

cast the shadow, is Christ". I have added the words "which cast the shadow" for emphasis and clarity.

In the design of the "Clean" animals is built something of Christ. He was the archetype from which all came. *Col 1:15 Who is the image of the invisible God, the firstborn of every creature: Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:* ***all things were created by him, and for him****: Col 1:17 And he is before all things, and by him all things consist*. They were not just created by Him but they were created for Him. The creature is just that, "a person or organization considered to be under the complete control of another". The clean animals were under His control and those aspects of Christ the Creator were built into them.

Secondly, the animal sacrifices, although they were a shadow of Christ, "*can never with those sacrifices which they offered year by year continually make the comers thereunto perfect".* They continue to offer the same sacrifice, because as a "shadow" it could never make the offerer perfect. The offering was not sufficient on any account. It was symbolic of Christ, and for that reason it stood as a shadow.

Then came the time when the old were taken away. *Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb 10:11* ***And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins****: Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb 10:13 From henceforth expecting till his enemies be made his footstool*. ……*.Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle,* ***not made with hands, that is to say, not of this building****; Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,* ***purge your conscience from dead works to serve the living God****?*

In smelling the sweet savour, God did not smell the earthly animal sacrifice but the heavenly sacrifice. He was smelling the sweet sacrifice of His only begotten Son which was to Him most acceptable.

Christ had the measure of man, "for the imagination of man's heart is evil from his youth", and knew what was in him. This tells us two things about this new World. It had carried the seeds of evil with it across the Flood. "Imagination" was still there, evil imagination, the sins that had killed the fathers was still present. Secondly, the evil that grew in man was there from his youth, from his childhood, not just from when he grew to maturity. Just as the Ark had carried man across the Flood, so man had carried sin across the flood.

There is little that has changed with man before and after the Flood. Only Christ the Creator can deliver him. As we see the world drift further away from Christ, not even acknowledge Him in the present Covid-19 crisis, we should lift up our heads for the time draws near. The world is nearing an end.

When God smelled the sweet odour of Christ He made a promise. *Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease*. Why then do we have famines and droughts? Let us look at the meaning of the words in a global context. While the earth remains, it shall have hot/cold, sowing/reaping, summer/winter, and day/night. Henry M. Morris makes this observation:

> The earth's physical features had been vastly changed by the Flood and its physical processes modified in various ways. The present hydrologic cycle was gradually established, with the energy of the solar radiation serving to draw up water by evaporation from the oceans and then to move it inland by the winds, whence it can condense into clouds and fall to the ground as rain or snow, finally to run off through the rivers or groundwater channels back to the ocean again. This present hydrologic cycle marvellously provides for the maintenance of life on the present earth in many different ways. Its ministry is often mentioned in the Bible, and always with remarkable scientific accuracy (for example, note Psalm 33 v 7; 135 v 7, Ecclesiastes 1v 6, 7, Job 26 v 8, 36 v 27, 28. Isaiah 55 v 10).
>
> Although the new hydrologic cycle would produce rains, and sometimes floods, God assured Noah that there would never again be a worldwide flood which would destroy all life on the land. In fact, He assured him that a regular order of nature, with a fixed sequence of seasons and a fixed cycle of day and night, would prevail from that time on. Thus, that regularity of nature which modern scientists have formalized as their "principle of uniformity" was instituted by God after the Flood.
>
> The seasons, heat and cold, day and night, are now controlled primarily by the sun, which actually supplies all the energy for the earth's physical processes. The earth's orbital revolution about the sun, its axial rotation and inclination, and its marvellous atmosphere also help establish these constants of nature, which in turn control most other geological processes. Thus the promised uniformity of the seasons and the daily cycle implies the essential uniformity of all other natural processes. It is, of course, only these present processes which modern scientists can actually observe, describe, and analyze. The present, not the past or the future, is the proper domain of true science.

That said if you want to know what present processes occur, you have to go back to the past and extrapolate forward and that is why they make so many guesses, because no one saw it except God. But the point Morris makes is that the world has changed, post flood. It is a different world from the antediluvian world.

In the New World, God's Covenant was with the Earth. *Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a Covenant between me and the earth*. There was nothing in the Covenant about man obeying, or man having to do anything, God did it all, and for all time He promised not to destroy man by flood. *Gen 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: Gen 9:15 And I will remember my Covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. Gen 9:16 And the bow shall be in the cloud; and I will look upon it, that I*

may remember the everlasting Covenant between God and every living creature of all flesh that is upon the earth. Gen 9:17 And God said unto Noah, This is the token of the Covenant, which I have established between me and all flesh that is upon the earth.

The "bow" was a primary reminder to the Lord of His Covenant, His Covenant of Care for the creation. It may have slipped your notice but wherever God is seen, the "bow" goes with Him. *Rev 4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald*. It is not just in the clouds that He sees the sign of the Covenant, it is in heaven too. It is all about the throne not just in that aspect of the sky where it is in relation to the Sun.

The bow is a sign of the remembrance before God. So do droughts and famines contradict this? This article gives a reason[4].

> "Famines are sustained, extreme shortages of food among discrete populations sufficient to cause high rates of mortality. Signs and symptoms of prolonged food deprivation include loss of fat and subcutaneous tissue, depression, apathy, and weakness, which progress to immobility and death of the individual, often from superimposed respiratory or other infections. The social consequences of famines are disruption from mass migrations of people in search of food, breakdown of social behaviour, abandonment of cooperative effort, loss of personal pride and sense of family ties, and finally a struggle for individual survival.
>
> Famines have been common ever since the development of agriculture made human settlements possible. Food shortages due to crop failures caused by natural disasters including poor weather, insect plagues, and plant diseases; crop destruction due to warfare; and enforced starvation as a political tool are by no means the only causative factors.
>
> Many of the worst famines have been due to poor distribution of existing food supplies, either because of inequities that result in a lack of purchasing power on the part of the poor or because of political interference with normal distribution or relief movements of food. Europe and Asia, which in the past experienced frequent severe famines, sometimes with deaths in the hundreds of thousands or millions, have now largely eliminated famines through social and technological change. However, in Africa, political and social factors have destroyed the capacity of many populations to survive drought-induced variations in local food supplies and prices.
>
> Thus, famines are due to varying combinations of inadequacy of food supplies for whatever reason and the inability of populations to acquire food because of poverty, civil disturbances, or political interference. Despite the role of natural causes, the conclusion is inescapable that modern famines, like most of those in history, **are man-made**."

[4] The phenomenon of famine. Scrimshaw NS.

Famines and droughts, despite man's attempt to the contrary will not destroy mankind. Man's interference and political machinations have an effect but despite his efforts he will fail to control nature. *Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease*. Overall God is in control from the first day after the Flood until the end of the world.

Because he does not believe the word of God man is constantly "scared" and so invents doomsday scenarios to try and sort out the world's imaginary scary problems. Following the science of the 70's we were according to experts, going into a global cooling, now we are heading for global meltdown. They just cannot make their minds up, but this has paled into insignificance compared with Covid19 and we are not talking about it, and even Greta Thunberg has been put in lockdown.

As Henry Morris said, "The seasons, heat and cold, day and night, are now controlled primarily by the sun, which actually supplies all the energy for the earth's physical processes." It is part of that Divine Covenant and we have nothing to fear from it. What is going on now is a reverberation in the processes of the earth, coming to terms with the Flood, but you must not fear the doomsday sayers, they are "wilfully ignorant" of this event which echoes to this day. *2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the* ***beginning of the creation****. 2Pe 3:5 For this they* ***willingly are ignorant*** *of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

You may remember from an earlier study, Uniformitarianism was introduced by Charles Lyell, and his belief in long ages. Lyell saw himself as "the spiritual saviour of geology, freeing the science from the old dispensation of Moses." His protégé Darwin then saw "millions of years" of uniformity as the key to his "origins" and the rest is history. Long time meets imaginary creatures, and evolution was born. It is a tired and untrue teaching but that is for another time.

But we should not think that God's grace and longsuffering was to be timeless. He had not promised to spare man indefinitely. He had promised man that no more floods would destroy the earth but He omitted to say a word about the fire. *2Pe 3:6 Whereby the world that then was, being overflowed with water, perished: 2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men*.

32. The Image of God

From the beginning man was made in the image of God. *Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen 1:27 So God created man* ***in his own image****, in the* ***image of God*** *created he him; male and female created he them*.

It did not say in what the image consisted. Was it physical, moral, or self-aware? He does not say yet. The next occurrence of the term is, *Gen 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man*. Still no real clue as to what the image contained.

If we are looking for an explicit definition of what exactly constitutes the image of God in Scripture, we will not find one. Like many other doctrines, we understand the meaning and application of truth from careful contextual study of the relevant biblical usages in the Old and New Testaments. Unfortunately, doctrinal positions are sometimes obtained based on presupposed commitments or extra-biblical, human ideas.

The image is clearly in all men so it does not mean that it has anything to do with salvation, whether a man is saved or not. The unbeliever has the image but not God's gift of eternal life. The unregenerate and the regenerate are afforded the same honour that they are made in the image of God.

The uniqueness of man from the rest of Creation is however primary in this. This verse explains Christ's unique position in Creation. *Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God,* ***who created all things by Jesus Christ***:…….*Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and* ***for thy pleasure they are and were created***.

The Creation was made for Christ's pleasure and all things were made by Him. He is the one *Col 1:15* ***Who is the image of the invisible God****, the firstborn (prototokos) of every creature: Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Col 1:17 And he is before all things, and by him all things consist*.

Prōtótokos ("firstly") specifically refers to Christ as the first to experience glorification, i.e. at His resurrection (see Heb 12:23; Rev 1:5). For this (and countless other reasons) Jesus is "preeminent" the unequivocal Sovereign over all creation (Col 1:16). Prōtótokos refers to "the first among others (who follow)", as with the preeminent, glorified Christ, the eternal Logos who possesses self-existent life (Jn 5:26).

Man was not first but Christ was first. Man was carefully constructed, to be in the image of Christ. *Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:* man was made "after", according to the image of Him that created him, not before the image, not man first then Christ from him. Christ was first and man was second, Christ faithfully modelled man on Himself, used the clay of the ground to make the mould from which He cast him. I remind you of what we have said before...

> "What did Adam feel when for the first time he opened his eyes? Everything was new, everything was a fresh experience, but without questioning he did as he was told. It was not a big Divinity and the small man, it was a partnership of friends. The Creator was guiding His friend through the beginning of his life,

> Was he curious about his origin? It does not appear so, and he never asks "why have you made me so?" It may be that Christ his creator looked so like him he had no need to ask that question, after all Adam was looking at Adam. As we know from the New Testament it was Christ who created all things and it does not seem unreasonable that if man were made in God's image, He would be made, at least physically, like Him. Adam and Christ were like twins. And I do not see the conversation as being other than with a brother. Adam was not a slave. If Abraham was a friend, this man Adam was also a friend. *2Ch 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? "*

So in the first case, I say that the "image of God" means just that, like Him. He would have an immediate sense of kinship which he did not have with the animals, and he would have seen his Creator. Adam looked upon Christ.

To remind man of that preeminent one, the prototokos, He would at the birthing of the Nation of Israel institute a festival, at the start of the year. *Exo 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn**(πρωτοτοκον)** in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. Exo 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Exo 12:14 And this day shall be unto you for a memorial; and **ye shall keep it a feast to the LORD throughout your generations**; ye shall keep it a feast by an ordinance for ever*.

The festival would be the Passover, named because God would pass over the houses of Israel but not those houses that did not have blood smeared on the post and lintel, the blood of a lamb without blemish. He would kill without mercy the first born in all the land the bloodless houses. Since they would not honour His Son, He would not honour them, He would kill them, at whatever age they were. The prototokos, the only begotten son, the image of God, would be preserved in the Exodus.

The word "Adam", the first man, could be ultimately derived from Hebrew אדם ('adam) meaning "to be red", referring to the ruddy colour of human skin, or from Akkadian adamu meaning "to make". According to Genesis in the Old Testament Adam was created from the earth by God (there is a word play on Hebrew אֲדָמָה ('adamah) meaning "earth"). David was of a similar countenance. *1Sa 17:42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance*. He was a type of Adam

*Act 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. Act 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, **a man after mine own heart**, which shall fulfil all my will. Act 13:23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus*. He liked him no doubt because he reminded Him of Adam, and Abel the keeper of flocks.

Not only could the image of the prototokos be shunned, as by the Egyptians, it could be defaced by men. Manslaughter is a crime against God, more particularly against Christ. Every attempt to kill a man is an attempt to kill Christ. Have you wondered why satan wants the death of a man rather

than his service? *Job 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. Job 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. Job 2:5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand;* ***but save his life***.

The destruction of the Image of God is tantamount to destroying Christ, and that is why it is such a high crime. Killing an animal was not a crime, only if you took the blood and ate it. The reason is the animals were not made in the Image of God. The image in Christ was preserved whether or not it was a believer. It was there despite the fact that, *Rom 3:23 For all have sinned, and come short of the glory of God;* It was not the full image of Christ for that could only come after renewal, the New Birth, but none the less, the image was preserved.

Col 3:10 And have put on the new man, which is ***renewed in (full) knowledge*** *after the image of him that created him: …….Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; Eph 4:23 And be renewed in the spirit of your mind; Eph 4:24 And that ye put on the new man, which after God is created in* ***righteousness and true holiness***.

"After the image" is an allusion to Genesis (1 v 26). The restoration of the image of God in us is gradual and progressive. *2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord*, but will be complete in the final result, *Rom 8:29 For whom he did foreknow,* ***he also did predestinate to be conformed to the image of his Son****, that he might be the firstborn among many brethren. …… 1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear,* ***we shall be like him;*** *for we shall see him as he is. 1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.*

We seem to be somewhere on the scale of "the image" but where exactly is hard to guess seeing as we do not know precisely what the extent of the attributes are. It is like looking in a mirror as God works the change in us, gradually from one Glory to another Glory. Yes it is the Lord who remakes the full image and it certainly has none of us, or should have none of us.

We are warned not to make images*. Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments*.

That is a warning to us. We do not make Christ after our image, what we think He is like or dressed like we think He would dress, for that would be making a "likeness" of Him. We must ask Him to remake us. *Psa 51:10 Create in me a clean heart, O God; and renew a right spirit within me.* That is none of our doing, *Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of*

Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

That is speaking of justification, clearly a work of God. There is also the process of sanctification, again a work of the Spirit and not of us. It is a part the grace of God that He gives us His Spirit to make us holy. *Joh 17:17 Sanctify them through thy truth: thy word is truth. Joh 17:18 As thou hast sent me into the world, even so have I also sent them into the world. Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

We are very curious about what constitutes the "image of God" but we have seen it is only to be appreciated in its final fulfilment. What we have seen is that it is all to do with Christ and nothing of self. We are not told that if we achieve certain standards we have the image, we are told to the contrary do not make the likeness of anything in heaven above or earth beneath. At every turn we are thrown back on Christ who made man in the beginning. Man did not make himself in the image of God, Christ the Creator did, and we wait for the Creator to do His work.

Here is another difference between unregenerate man and regenerate man. The unregenerate man, the man without God, has no one to go to. He sees himself as little different to the beasts of the field, whereas we have the image of God. The unregenerate is nothing less than a beast of the field, wandering in a meaningless universe, ultimately to die alone, frightened, to a slaughterhouse of his own making, without hope. The Christian to the contrary is full of hope, sees meaning in every part of creation, the Creators hand making all things, he walks with Christ conversing, and when it comes to the time of transition he is not alone, and opens his eyes to see what the image of God really is.

33. The Raven and the Dove

Gen 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: Gen 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Gen 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

The flood upon the earth may be summarized as follows;

- They were inside the Ark for 7 days waiting. *Gen 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. Gen 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth*.
- It then rained for 40 days. *Gen 7:12 And the rain was upon the earth forty days and forty nights.*
- There was a period of 150 days when the waters prevailed, presumably including the 40 days. *Gen 7:24 And the waters prevailed upon the earth an hundred and fifty days*.
- Another period. *Gen 8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.*

- A 40 day drying out period. *Gen 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made*:

After 40 days pass, Noah opens the window of the Ark and sends out a raven. The raven is a scavenger that feeds off the flesh of the dead however, the raven does not return. So Noah lets seven days pass and then sends out a dove that soon returns. Noah lets another seven days pass and sends out the dove a second time. It returns again but this time with an olive tree leaf in its beak. Noah sends out the dove a third time and this time the dove does not return. The time to leave the ark and begin a new life on earth had arrived.

Now, whereas the raven was only sent out once, the dove was sent out three times. And why send out these birds and not eagles, robins or sparrows? Why send out anything as a glance through the window would have been enough to tell the state of the ground? Today Noah would have sent out a drone, ancient mariners would send out a bird when near land to give an idea how close they were. But these ideas are fanciful if interesting.

Is the difference in the birds down to one being clean and the other being unclean? But they were only unclean in death. *Lev 11:15 Every raven after his kind; ……. Lev 11:31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even*. So you could keep pigs, ride camels but you could not touch the corpses of certain dead animals, you could not touch a dead pig or a dead camel. The difference between animals came when they were dead and the Raven was only unclean in death. It was not unclean ritually while alive, but there is the potential there of clean and unclean.

Let us approach the story from its true perspective. We have many who look at the Ark as a boat saving the eight souls and destroying the world, which it is, but I want to look at it from the heavenly perspective. This is God's House or Temple not just a boat and it has just landed on the top of the mountains, and it sets the pattern for worship in the future. There will be many more Tabernacles and Temples in time to come all teaching us about the one True Temple, Jesus Christ. *Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? Joh 2:21 But he spake of the temple of his body*.

Let us look at this first time of appearing of what came to be known as the "House of the Lord", such as this description of the Temple of Solomon. *1Ki 7:12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the* ***house of the LORD****, and for the porch of the house*. Noah had made a representation of the heavenly Temple, just as Moses was told to, and later on David through Solomon. *1Ki 8:18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. 1Ki 8:19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name…… 1Ch 28:11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 1Ch 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things*:

This House (Ark) of Noah is as just as important as the other Houses of the Lord, and the symbolism tells us about the wider plans of Heaven. It is my starting point, heaven not earth, that may give us an insight into the Dove and the Raven. *Gen 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: Gen 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Gen 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground*;

The raven is sent out from the House, "which went to and fro" until the waters were dried up. What does he represent? He is satan. *Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going **to and fro** in the earth, and from walking up and down in it…… Job 2:2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going **to and fro** in the earth, and from walking up and down in it*.

The devil was cast out into the earth to go "to and fro" and deceive the Nations. *Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev 12:8 And prevailed not; neither was their place found any more in heaven. Rev 12:9 And the great dragon was cast out, that old serpent, **called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him**. Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child*. When he is cast out it was not the end because he persecutes the church.

He is active as long as the waters remain, which "waters" are a metaphor for the worlds people. *Rev 17:15 And he saith unto me, **The waters** which thou sawest, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues**…….Rev 18:21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all*.

When the seas are dried up, the world ends, satan is judged, and a new age is ushered in. *Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea*. This is how I interpret the flight of the raven, *Gen 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth*.

Using the same method of interpretation, seeing events from heavens view point, we proceed to look at the dove. *Gen 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; Gen 8:9 But the dove found no rest for the sole of her foot, and **she returned unto him into the ark**, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. Gen 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; Gen 8:11 And **the dove came in***

to him in the evening*; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. Gen 8:12 And he stayed yet other seven days; and sent forth the dove;* ***which returned not again unto him any more***.

There are three occasions where the dove is released only one for the raven. Just as we have the emblem of satan in the raven, we have the Holy Spirit in the dove. *Luk 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased*. This verse occurs in all four Gospels.

Noah as a figure of God the Father, expels the raven and the dove from His House on the Mountain to test the waters of mankind. *Joh 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive:* ***for the Holy Ghost was not yet given****; because that Jesus was not yet glorified.*)

Now there was a time when the Holy Spirit was active but not given in any formal sense because that happened when Jesus was glorified. The Old Testament saints could know the Holy Spirit. *Psa 51:10 Create in me a clean heart, O God; and renew a right spirit within me. Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me. Psa 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit*. They knew the presence of God, but not in that powerful way of the New Covenant when they were filled with the Spirit at Pentecost.

It was that event also that was coincident with the giving of peace through Christ. *Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*: By this the Holy Spirit bought "Peace" to men but more important, the symbol of peace, the Olive branch, was brought to Noah, the Father, first. *Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

The three instances of the doves flights show firstly the time before Christ, secondly the Death and resurrection of Christ and peace to the believer, and thirdly the world to come, where the ministry of the Spirit is no more for, *Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Joh 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid*. Having taught us of Christ His ministry is completed.

One more thought about the clean and unclean, the raven and the dove and the modern implications of this teaching. There were 4 occasions when God intervened on diet. Before the flood when he was vegetarian, after the flood when he gets the concession to eat meat, the period of Judaism when unclean was forbidden and after Christ when all is called clean.

I know that although men were given to eat all manner of flesh, the lesson shown to Peter was primarily one of showing him the united family of man, that all were equal before God. *Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs*

according to the promise. Or as Peter put it, *Act 10:34 then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him*.

But there was wisdom in keeping the laws of cleanliness, and I remind you that eating of meat was a concession after the flood so that man could partake of the sacrifices. He was forbidden to eat the blood which symbolised life. He ate the clean feeders and not those animals that were carrion feeders. This appears to do an about face in the New Testament. Now it may seem that since it is not prohibited by the law of the New Testament that any ill effects are divinely taken away as well, that the animals do not give diseases to man any more **but is this so**? Do not the same reasons of hygiene apply? Because the Bible gives the authority to eat, do we blindly eat?

Is mankind right to keep these animals in filthy conditions, unhygienic and disease spreading because of the law which said "kill and eat" came along. *Act 10:13 And there came a voice to him, Rise, Peter;* ***kill, and eat****.* It was illustrative and as a figure Peter did not kill anything, and a weak conscience does not have to eat. It showed that mankind was clean, not that we should take it as an excuse to eat all manner of exotic creatures. The increase in wealth around the world, particularly has led to a desire for more exotic foods and so the problem gets worse.

Scientists have long warned that China's live food markets are a breeding ground for disease, epidemics and pandemics, spreading infection from animals to people. These public abattoirs were behind the SARS outbreak in 2002 and have now produced Covid-19. Yet the Beijing government has done nothing to abolish these 'wet' markets that threaten so much of humanity.

I am not advocating vegetarianism nor am I advocating meat eating, whether clean or unclean. But I think we shall take a long hard look at those verses in Acts when this epidemic is over and we might review our diets. Bearing in mind that we were vegetarians by creation and we shall again be vegetarians or their equivalent in the Kingdom, perhaps we should consider what and why we eat it.

34. The Rainbow

Gen 9:17 And God said to Noe, This is the sign of the Covenant, which I have made between me and all flesh, which is upon the earth.

I said that the bow in the clouds was a token of God's care, a sign of the Everlasting Covenant. The word "qesheth" means in the original sense bending as a bow, for shooting. God makes the Covenant not with man or the creation but with Christ. There are usually two parties to a Covenant, but it is not God and man, it is God and Christ. Mankind has nothing to do. He can do evil or good, he can walk in the light or he can walk in the dark, he can follow Christ or he can follow the devil, it makes no difference, but the Lord will take notice of the Eternal Covenant.

This shows us that the Covenant has man as an observer, passive, of the two parties who are in Covenant, Christ and the Father. Man is a beneficiary of common grace and common curse. *Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them*

that hate you, and pray for them which despitefully use you, and persecute you; Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

This is a lesson to us to do good to all men, whether the believer or unbeliever, the evil or the good, the just or the unjust. It does not mean that God favours the unjust in any way, and we are reminded that He will pay the unrighteous their wages for sin. *Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom 12:21 Be not overcome of evil, but overcome evil with good.*

It is a lesson for us that, there but for the grace of God go I. We are all sinners and all partakers of God's grace, and should not partake of the ways of the Pharisee. In this world, man cannot say that he has been at all disadvantaged by not believing, for God has given him the same advantages as all man, he sees the sign of the Covenant, the "bow in the cloud", he is a witness of God's Covenant.

We tend to look at the rainbow as a token of peace but is it only that? If God was to see man's sin and His anger was kindled this would remind Him of His Covenant but it is not peace, Christ the Creator is His peace. *Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us*; ('Want Hy is ons vrede', Afrikkans written on the lectern in Namibia). In looking at Christ God sees peace. *Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:* It is a filter through which God views man.

But O how selfish we are! We use Christ as a shield from God's wrath but seldom see that what goes one way, comes back another way, upon us in judgement. Let me explain. We look at the "bow in the clouds" and see it as Divine protection, no more judgement. We see the bow as a protection from the wrath of God, which it is, but like "common grace, common curse" we have "protection and punishment".

Christ protects us but also sanctifies us and punishes the wickedness. Let me illustrate. Over time the merchants had seen an opportunity, and it was one that appealed to the lazy Jew. Instead of going and finding a market for animals, haggling and the having all the inconvenience of dragging an animal through the streets, which did not go unnoticed by the Pharisees, who muttered to themselves and speculated what sin the individual had committed. He could avoid all of that. In modern parlance it was a "one stop shop" for sacrifice. The man could go straight to the Temple, hand over his cash, and voila, the whole transaction could be done and over with. I am sure that some of the animals were recycled, sold again to unsuspecting customers, and so the House of God had lost its purpose of being a house of prayer.

Joh 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; Joh 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. …… Luk 19:45 And he went into the temple, and began to cast out

them that sold therein, and them that bought; Luk 19:46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

Christ, the Temple owner, does not merely issue a verbal rebuke, He premeditates a response, "*And when he had made a scourge of small cords, he drove them all out".* It is a calculated response, the merchants had behaved like animals, I will treat them as animals. Where then was the "bow in the clouds" when He did that? Was it protecting man from His anger? No it was not, because the "bow" does not protect against unrighteousness.

Those fools who change the likeness of God into uncleanness, who propagate same sex relationships have appropriated God's Covenant sign, the rainbow, as their sign. They do not see it comes with another side, that of judgement. The ignorant little children have taken the great God's Eternal Covenant sign, and placed it hopefully in windows, during the current epidemic, failing to see it is also a sign of God's judgment. How appropriate.

As I intimated earlier, the rainbow was derived from a bow, a weapon. *1Ki 22:34 And a certain man drew **a bow** at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded*. It is the same word for a weapon of war. Consider these verses;

*Zec 10:1 Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. Zec 10:2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Zec 10:3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Zec 10:4 Out of him came forth the corner, out of him the nail, out of him **the battle bow**, out of him every oppressor together. Zec 10:5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded*.

It is talking about the restoration of Israel and Judah. They were without a Shepherd and were troubled, by idols and false prophets telling them lies. God's anger burns against the false shepherds, and He gives power to Judah, and Judah becomes "as His goodly horse in battle. Out of Judah came the Cornerstone, out of Judah came the Nail, the Messiah. *Isa 22:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. Isa 22:23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house*.

Out of Judah comes the Battle Bow and every leader together. The "battle bow" is also Christ. *Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.* It is the other side of the rainbow, it is Christ the judge.

If we for a moment think that we can be sheltered from God's anger, wrapped in the shroud of Christ, protected from judgement while at the same time committing sin, we are mad. We have lost

all reason, we have lost our senses and are only coming to Christ for self-protection, not to serve the Great King.

The Rainbow reminds us of this service. *Rev 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. Rev 4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. Rev 4:3 And he that sat was to look upon like a jasper and a sardine stone: and* ***there was a rainbow round about the throne,*** *in sight like unto an emerald. Rev 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold*.

It is more than this, for we see the purpose of the gathering. It is to loose the seals. *Rev 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. …….. Rev 6:1 And I saw when* ***the Lamb opened one of the seals****, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. Rev 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.* As we said in our ministry on Revelation:

> The sequence of the seals is then, the Divine order which leads up to the end of the world. The fact that Christians die in martyrdom is secondary to the overall outworking of the four horsemen's terrible duties. God does not immediately execute vengeance upon people who have killed His children, but waits until His great plan is complete. *Rev 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*
>
> We have the vision of the throne and one who sits in the throne with a sealed scroll. The challenge issued as to who is worthy to open it, is taken up by none except the Christ. Christ then commences the work of unfolding to the church, a sequence which is already operative in creation. The order of events that proceed from the opening of the seals is not strictly or necessarily a temporal sequence. Martyrs cried out from beneath the altar from the earliest times. *Gen 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground*. We might consider that the order of the seals is also one of moral priorities.
>
> There is in the creation a working out of sin to its inevitable end, death. *Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*. Providence will accomplish that end without the intervention of the Son of God. The kingdoms of the earth seen by Daniel deteriorate from golden heads to feet of clay! Fish rot from the head. The scroll contains the history of this inevitable decline. Integration into the void. Who is worthy to alter this downward spiral? Who can redeem history?

This challenge that we considered at the start of our ministry has been heard by the world. Mankinds' sole aim as a community is to redeem itself from the collapsing society that it foresees, though not given the authority to act. Man thinks that he is worthy to take the scroll, indeed this is the aim of all political and religious dogmas. Marx's continual preoccupation with capital, wealth and labour, led him to view history in a peculiar way. He saw the direction of the formative process that is history as an expression of class warfare (Marx, select works by Engels, p 95). Marx's' evolutionary view of history saw mankind as different from the animals in that they "make history themselves" (ibid p 349). Why this should be is not stated categorically, although it is implied that man plans better than the animal and is better organised (incidentally, do not forget that God said the opposite about one of the smallest creatures, the ant (Prov 6 v 6), that it is better organised than some men, and a good example to all men). However, Marx had the bit clearly between his teeth and was ready to make his own rules as to the meaning of history (ibid p 410).

We must see that in his mind, history determines the priority of all other spheres, which is a radical contradiction of Christian philosophy (see appendix 2). You may think that this is too intellectual, and irrelevant to Christianity, but it is not, it shows us how we can fight the false philosophies by striking at their heart.

Marx's views on "The materialistic conception of history" (ibid p 411) shows how he proposed that history would be changed by economics. This is little difference from 'Thatcherism' or 'Reaganomics' (this ministry was given on the 28th April 1985) and it is the sinful approach to redemption.

We see that the documents of history and the power to control it, and change it, are firmly in the hands of the Lord Jesus Christ (Rev 5). This is also a message contained in the Psalms, *Psa 2:1 Why do the heathen rage, and the people imagine a vain thing? Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Psa 2:3 Let us break their bands asunder, and cast away their cords from us. Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Psa 2:6 Yet have I set my king upon my holy hill of Zion. Psa 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel*.

The rainbow was around the throne, overseeing all God's works, the eternal Covenant, the agreement together, Christ and the Father. History, process, is not lost, it is made more sure by the Divine Covenant. The Rainbow is a symbol of history, the progress of mankind, ever present until the end of time, and forever under the Sovereignty of God.

The bow apparently did not appear before the Flood. *Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a Covenant between me and the earth. Gen 9:14 And it shall come to pass,*

when I bring a cloud over the earth, that the bow shall be seen in the cloud: Gen 9:15 And I will remember my Covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. It was not "set" until that time.

That implies there was no rain up until then, no droplets of water to cause reflection, refraction and dispersion of light in water droplets resulting in a spectrum of light appearing in the sky. It takes the form of a multicoloured circular arc and is caused by sunlight always appear in the section of sky directly opposite the sun.

There was a new world order and it started here.

35. Noah and the Wine

Gen 9:20 And Noah began to be an husbandman, and he planted a vineyard: Gen 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent. Gen 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. Gen 9:23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. Gen 9:24 And Noah awoke from his wine, and knew what his younger son had done unto him. Gen 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Gen 9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. Gen 9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Gen 9:20 And Noah began to be an husbandman, and he planted a vineyard. One of the striking things before us is that Noah is not conscious of guilt. He is not sorry for his action in exposing himself to his son, but to the contrary curses his grandson. It is clearly Canaan who is the loser in

this chapter. *Gen 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren*.

Comparing Noah to David, the first point I make is when David makes Bathsheba pregnant, he takes steps to remove suspicion and hide public disapprobation. *2Sa 11:4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. 2Sa 11:5 And the woman conceived, and sent and told David, and said, I am with child*. David is conscious of lawlessness, although the perspective of law is not set in perfect clarity until Nathan comes.

2Sa 12:7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 2Sa 12:8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.t2Sa 12:9 ***Wherefore hast thou despised the commandment of the LORD, to do evil in his sight****? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 2Sa 12:10 Now* ***therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*** *2Sa 12:11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. 2Sa 12:12 For* ***thou didst it secretly: but I will do this thing before all Israel, and before the sun****. 2Sa 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die*.

None of this subterfuge is conducted by Noah. The second point is that where David is clearly condemned in Scripture, Noah is never held up as a bad example. He is righteous. The third point is that it is very dangerous to condemn Noah by the rigours of the Mosaic or New Testament law, for it presupposes that we can apply the law in retrospect. Abraham, by this type of judgement was in sin for marrying his sister! Likewise the sons and daughters of Adam were wrong to marry.

There are some remarkable similarities between Genesis chapters 2, 3 and 9 as narratives.

- Noah and Adam are fathers of all men.
- Both are earth workers, "georgos". *Gen 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Gen 9:20 And Noah began to be an husbandman, and he planted a vineyard:*
- Both partake of the fruit of a tree. *Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.* And grapes, *Gen 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.*
- Both are shown naked. *Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself…… Gen 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.*

- Both are covered. *Gen 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them*. …… *Gen 9:23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.*
- Curses are issued. *Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life …….. Gen 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.*
- Servitude results. *Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee ….. Gen 9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant*
- There are blessings. *Gen 3:15And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel….. Gen 9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant*

These are spiritual insights into two lives and the circumstances and their parallels.

There is also a contrast in the trees, the forbidden fruit and the vine. For where as the forbidden tree symbolised law, the vine symbolises life (particularly Christ's blood). No man is forbidden the vine, the true vine. Recalling the studies of the Nazarite in Numbers 6 where a man or woman with the long hair, abstained from the vine. We suggested that this abstinence from the temporal was so that they could partake solely of the true vine being separated unto God. The fruit of his body (the hair) was finally offered up on the altar. *Num 6:18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings*.

This idea of growing unto God is seen in the earthly vines which on the Sabbatical year become Nazarites. *Lev 25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. Lev 25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed (nazarite): for it is a year of rest unto the land*. Man played no controlling role, God alone caused the harvest. Noah perhaps prefiguring the communion of the saints with God, through the use of the vine.

I am suggesting that Noah's use of the vine is religious. Noah unlike Adam is partaking of the life blood of the New Creation, which Ham does not recognise. Through this wine, his Adamic nakedness is revealed, just as through the blood of Christ we are restored to the true creative image of God. We are naked in His sight. The spiritual analogue of clothing in Scripture is righteousness and there is nothing sinful in the naked body. Where as in Genesis 2 and 3 there is a fall, I am suggesting with Noah there is a reversal or restoration prefigured. Adam and Eve's covering would appear to be from God, rather than each other. *Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden*. If Noah was not conscious of the guilt in this act, he clearly reverts to the Adamic state before God. Just as in Genesis 11 Babel sees the dis-unification of men (Acts 2) using similar parts looks at unification and restoration.

The action of Noah in uncovering himself is deliberate (lit. “He uncovers himself”), yet there is propriety in that he confined himself to his tabernacle. There is another case of exposure in the Old Testament. *2Sa 6:16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart*.

Here David dances before the Ark. David is uncovered, the same word as in Genesis. *2Sa 6:20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered (denude) himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth (denuded) himself! …….. Gen 9:21 And he drank of the wine, and was drunken; and he was uncovered (denuded) within his tent*.

David like Noah was shameless, he played before Jehovah. He was not simply abased in the handmaid’s sight, but his own. He was thus base in his own heart, he was not flaunting himself. He was not a “flasher”! And I believe that scripture implies that David was right and Michal was wrong. Michal goes childless, one of the terrible punishments for incest. *2Sa 6:23 Therefore Michal the daughter of Saul had no child unto the day of her death. Lev 20:20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. Lev 20:21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.*

Noah was in the state God created man, naked, uncovered before Him, exposed to the eyes of God and this of itself is a statement of redemption. He has gone back to the beginning of all things, he is having communion through wine, the blood of Christ.

Another pointer to Noah’s action being righteous is the meaning of the word “drunken”. *Gen 9:21 And he drank of the wine, and was drunken (shaqar); and he was uncovered within his tent*. Some have given it the sense of “drunk and incapable”, but I think it has a softer sense. In the history of Joseph, there was a feast prepared before the brothers. The word rendered “drunken” (shaqar) is translated as “merry”. *Gen 43:34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry (shaqar) with him*. I do not think Joseph was of the character to lead his brothers to excess.

Noah should not be condemned if he has the same heart motive and I believe his response to Ham is indicative that he did not debase himself for the sake of men, but before God! The error is Ham’s not Noah’s.

We should write this lesson high.

1. We cannot judge adequately with our eyes. Service to God is from the heart. Unless you diligently inquire of my heart you cannot pronounce against me, lest God’s hand be against you. God’s defence of righteousness in Rahab shows this.
2. That which we might despise or belittle often times is greatly honoured by God. Virtue is seen by God, for it can only be truly viewed with omnipotent eyes. Men with their limitations make poor judges. For example:

- *Mar 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. Mar 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing. Mar 12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: Mar 12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*
- *Mar 10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. Mar 10:14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*
- *Joh 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Joh 12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Joh 12:5 Why was not this ointment sold for three hundred pence, and given to the poor? Joh 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Joh 12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. Joh 12:8 For the poor always ye have with you; but me ye have not always.*
- *Mar 14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. Mar 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. Mar 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying. Mar 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*

Jesus saw much better than the disciples because He saw the heart. Do we have this discernment? Then hold on cheap judgements!

There is another aspect of this story and it relates to the Lord's Supper. *Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*. I do not think that Noah was drinking alone he was drinking with Christ the Creator in anticipation of the coming Kingdom of God.

Ham did not see the Christ, his eyes were blind to his father's actions, like Michal who did not see the person before whom David danced.

Christians are good at self-righteousness. The obvious sins get greatest attention, like Lot going and living in Sodom or Noah having a drink. They are condemned by those who think condemning others makes them more righteous but it doesn't, it only shows their hypocrisy and ignorance. Both Noah and Lot are called righteous by scripture.

Finally in Noah's favour I sum up, that in an age of licentiousness, given to lust and excess Noah stands apart. *Gen 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God*. He preached righteousness to a perverse generation. Clearly he was not in the same mould. *2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.* Noah walked with God.

Noah was obedient to all of Gods commands. *Gen 6:22 Thus did Noah; according to all that God commanded him, so did he*. Noah saw God's judgement on the old world, the fearful destruction of those who sinned. Noah was a man conscious of sin and the need for atonement. *Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar*. Noah is an example of righteousness. *Eze 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. Eze 14:15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: Eze 14:16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Eze 14:17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Eze 14:18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.*

Clearly an old drunk is not much of an example. In view of the fact that Scripture offers no condemnation and much commendation, I think that we should seek another motive in Noah's action after the flood.

36. Lessons

I met a traveller from an antique land, Who said—
"Two vast and trunkless legs of stone
Stand in the desert. . . . Near them, on the sand, Half sunk a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things, The hand that mocked them, and the heart that fed;
And on the pedestal, these words appear: ***My name is Ozymandias, King of Kings; Look on my Works, ye Mighty, and despair****!*
Nothing beside remains. Round the decay Of that colossal Wreck, boundless and bare The lone and level sands stretch far away." Ozymandias by Percy Shelley.

The name Ozymandias comes from a transliteration into Greek of the throne name of Ramesses II. The sonnet paraphrases (copies in different words) the writing on the base of a statue of Ramesses. It reads: "King of Kings am I, Ozymandias. If anyone would know how great I am and where I lie, let him surpass one of my works". This was the Pharaoh over Egypt during Moses Exodus.

I was thinking upon the works of men, the power and greatness of them and I recalled this poem. All that is left of Ramesses now is a shrivelled head, a bag of unattractive bones, residing in the Cairo museum, not unlike that ”half sunk shattered visage” in Shelley’s poem. It sits in the vast desert, the people that it ruled now equally dust, a fallen head, the great Pharaoh, Ramesses, broken and impotent. Hardly anyone today knows him. How are the mighty fallen!

Eze 32:26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. Eze 32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Hawker comments on these verses:

> The Prophet seems here to be closing the subject of the humiliation of men and princes, with all the great ones of the earth; and therefore includes in one and the same view the Egyptian, the Assyrian, and the Persian monarchies. Edom and the children of Zidon, all alike must fall before Christ and his people, and all go down into the grave of hell together, unless grace saves in the hour of visitation, by turning the heart to seek salvation in Jesus. **The Psalmist long before had it in commission to admonish them to behold and bend the knee to Jehovah’s King, whom the Lord had set upon his holy hill of Zion. Be wise now therefore, (said the Psalmist), O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him**.

God is King and no man can take from His Glory, not even Ozymandias. Like all earths empires they pass away, and I was led further to consider “what is the value of this world, what does it yield to the Lord?” Often you would think that this was all that there was, to hear some speak, but that is because they have no universal view, I have taken it beyond a world view, to an absolute view, a universal view. They see this “pile of dirt” as all that there is, but it is not. Even Christians see this world as more important than the Kingdom to come, and they do not see it for what it is, a platform to eternity.

Why did the Creator Christ go to heaven and not stay here to continue the work of redemption? Well He goes to prepare a place for us. But you would think that in eternity all of that preparation was finished, long before He came to earth, He had already prepared a place for us. But I think it is a phrase used to encourage us to see the continued connection with Him. *Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Joh 14:4 And whither I go ye know, and the way ye know*.

He goes to the heavens that he might send the Spirit. *Joh 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? Joh 16:6 But because I have said these things unto you, sorrow hath filled your heart. Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

Yet in all of this our selfish mind works to see our own benefit, what is going to come to me, as if that is all the Creator has to do. He has watched the kingdom of Ozymandias come and go, like grass. *Isa 40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: Isa 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. Isa 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.*

Is He a spectator of His own providence, and all He has to do is sit there and it will work itself out? No I think not. He does not watch a live action replay of Providence. He has much more to do than this reality. It says, *Gen 2:1 Thus the heavens and the earth were finished, and all the host of them. Gen 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. Gen 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

It says He rested from this creation, this physical world, but it does not say that He had stopped working, for He would make all things new. *Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful*. I think that the mind and works of God are so great, so far beyond our reason, that He is continually operating, creating, supervising, and if I may say so with reverence, this is but a side show, a piece in a bigger puzzle that we shall come to see. It is an important part of that plan, but there is far more. *Isa 64:3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. Isa 64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him*.

We could not understand why God created the first civilisation before the Flood only to destroy it. He could have by-passed it, made Abraham instead of Adam, made a nation that would serve Him, had a Saviour that would have died for the sin of everyman, brought all home to Glory, but He did not. This picture, this painting of creation, the one that started with Adam, is hung in the eternal halls as a lesson. It is just like the eternal smoke of Hell. *Rev 14:11 And the smoke of their torment*

ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Just as Christ appears to us in Eternity with the marks of the Crucifixion, we take to heaven reminders of the earth.

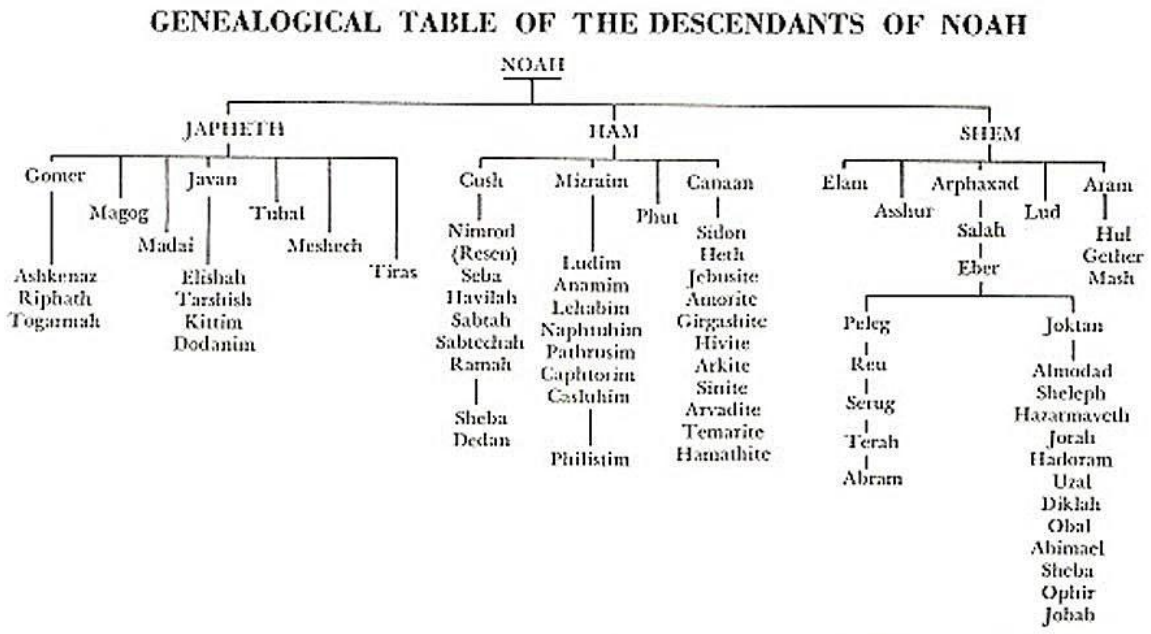
Christ the Creator has recorded little of His activities through this first epoch, the Creation and destruction of mankind. There is the hint that He interacted with some men. *Gen 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD*. Robert Hawker, ever ready to give of his wisdom makes the comment,

> The honest employment of our fathers, in the patriarchal age, gives the highest sanction, both of antiquity, and right order, to the different labours of life. It was the saying of a good old saint, now with God. "Give your children a Bible, and an honest calling, and then leave them with God, for his blessing." From the offerings of the Sons of Adam, of their first-fruits to God, we learn how early the practice hath been, and how becoming it is to acknowledge the Lord, as the original Giver of all we have or enjoy. And is it not right that, as we are but tenants at will, we should be always ready to pay our rents, by way of acknowledging our holding. But what a sweet thought it is, that amidst all God's gifts, of which we are only stewards, he hath given us the Lord Jesus, to have and to hold forever!

They alas did not have the Bible, and for many millennia the Bible only existed as the testimony of individuals, unwritten, but circulated as stories by the firelight as they sat at night in their camps. But the godly still called upon His Name although we know not what they called, and He did not think it fit to recall it, neither did Noah take any details with him. The period before the flood comes to an abrupt halt and we have this short record in Genesis.

As we pass over the Flood we enter a new age. Noah and his wife likely did not have any other children, at least none that had children of their own, since the nations that were scattered from Babel were from Shem, Ham, and Japheth (Genesis 10:32).

As Noah's descendants began to scatter across the world after Babel, some of them would have found themselves in difficult environments. As they still do in parts of the world today, caves would have made suitable homes for people who didn't have the ability or resources to build homes. These "cavemen" lived at the same time as the city builders and the hunter-gatherers. But in very quick time they became urban dwellers.



Why does the Bible have so little to say about mankind before the Flood? Why does it have to say so little after the Flood, for at least another 2,000 years? Half of earth's history is summarised in 12 chapters of the Bible. The time from creation to Abraham is about the same time as Abraham to us today, and yet so little is written. Why does it say so little of man?

It says little of man because the Bible is not a book about man but about The Christ. We dip into it and flip plop on the sacred page to find promises, a word of God exclusively for us, how we can do great things, become effective people, but it is all about Him. Yes, many of the passages in the Bible relate to us but only as we relate to Him. *2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust*.

Christ appears firstly as the Divine Creator, before man was a blip on the horizon of life. J*oh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. Joh 1:2 The same was in the beginning with God. Joh 1:3 All things were made by him; and without him was not any thing made that was made. Joh 1:4 In him was life; and the life was the light of men.* That has set the stage for Him.

In this opening of the Book, He has been kind enough to show us our origin and fall. This He did not have to do, but He showed us to teach us valuable lessons about Himself. We are players on the stage but He is the Creator and we see this as we look closely at it.

He is teaching us about Himself, how He deals with us, how we are to behave towards Him, what happens to us when we do not and how we can serve Him at best.

In wiping the slate clean, in causing the Flood, He has shown us the lesson of the outcome when we go to the extreme of our wickedness. He appears at this juncture in type, as both Noah and the Ark, the clean animals, the Rainbow and the dove, showing Himself in another way to us. All of this pointing forward to the heavenly Jerusalem, the Jerusalem above, mother of us all.

It is not important what is recorded but **Who** is recorded. The scripture, the Bible would better be called, the Works of Jesus Christ.